

Review and Expositor

Vol. LII

JANUARY, 1955

No. 1

CONTENTS

EDITORIAL INTRODUCTION	3
THE SIGNIFICANCE OF THE HOLY SPIRIT FOR CHRISTIAN MORALITY	5
By Henlee H. Barnette	
THE DOCTRINE OF A FINITE GOD.....	21
By Ted R. Clark	
THE MIRACULOUS CONCEPTION PART II: THE NEW TESTAMENT	44
By Dale Moody	
THE NORTH ROCKY MOUNT BAPTIST CHURCH DECISION	55
By Robert A. Baker	
FOX E, WICLIFF, AND THE CHURCH OF ENGLAND....	63
By Austin C. Dobbins	
BOOK REVIEWS	84
INDEX TO BOOKS REVIEWED.....	136

V. 52.
1955

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

EDITORIAL STAFF

DUKE K. McCALL	Editor-in-Chief
H. C. GOERNER	Managing Editor
TAYLOR C. SMITH	Book Review Editor
GUY H. RANSON	Business Manager

Correspondence: General address, The Review and Expositor, 2825 Lexington Road, Louisville 6, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

Subscription Rates: \$3.00 per year in advance; two years for \$5.00; three years, \$7.00; single copies, 75 cents. Sold in England by Kingsgate Press, 4 Southampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Indexed in **Index to Religious Periodical Literature** published by the American Theological Library Association, 50 East Huron Street, Chicago 11, Illinois.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

Editorial Introduction

Three seminaries and one Baptist college are represented among the contributors to this issue. The fields of Ethics, Philosophy, Theology, and History all receive attention. The contributions are, we believe, unusually solid.

HENLEE H. BARNETTE delivered his inaugural address as Associate Professor of Christian Ethics at the Southern Baptist Theological Seminary on September 21, 1954. Slightly abbreviated, it is presented as the first article. Barnette calls attention to a much neglected aspect of New Testament morality.

The second article also served as an inaugural address. It was delivered by TED R. CLARK, Associate Professor of Theology at New Orleans Baptist Theological Seminary at the beginning of the 1953-54 session. Clark deals skilfully with what might almost be called "the ultimate problem of religious philosophy."

DALE MOODY continues his discussion of "The Miraculous Conception," the first installment of which appeared in our October, 1954 edition. The concluding section, dealing with the writings of the Church Fathers, will be reserved for the next issue. Moody is Associate Professor of Theology at Southern Baptist Theological Seminary.

The full text of a judicial decision involving the property of the North Rocky Mount Baptist Church of North Carolina was printed in the issue of July, 1954. The editor at that time promised further discussion of the significance of this judgment. This promise is more than fulfilled in the thoughtful article by ROBERT A. BAKER, Professor of Church History at Southwestern Baptist Theological Seminary, Fort Worth, Texas. There may be more to come on this subject.

The final article is from the pen of AUSTIN C. DOBBINS, Professor of English at Howard College, Birmingham, Alabama. Dobbins recently spent some time in British libraries doing research in early English literature. In the process, he became interested in Foxe's *Book of Martyrs*,

which in turn led him deep into the question of John Wicliff and his relation to the Church of England and to the Puritan movement. Some little-known aspects of a problem which has contemporary ecumenical significance are here laid bare.

The editors are receiving an increasing number of letters from readers, the majority of which express appreciation for recent contributions. While it is not possible to publish these comments, they are highly valued, as are also more critical communications received. As has been pointed out previously, the publication of an article does not indicate full agreement on the part of the editors with views expressed by the author. It is our deliberate policy to print both sides of questions on which there is honest disagreement, not in order to encourage controversy, but in the interest of fuller understanding and the quest for truth.

THE SIGNIFICANCE OF THE HOLY SPIRIT FOR CHRISTIAN MORALITY

BY HENLEE H. BARNETTE

One of the surprising things that strikes the student of Christian ethics is the fact that ethicists almost universally ignore the essential relationship of the Holy Spirit to Christian morality. Consequently there is no thorough and comprehensive study on the subject.¹ Paucity of research in this area is even more amazing when one begins to realize that the ethic of the early Church² was fundamentally an ethic of the Holy Spirit. This vital relation of the Christian ethic to the Holy Spirit makes it distinctive from all other ethical theories. "The vision of God's holy love," says F. R. Barry, "seen through the windows of Christ's mind and mediated by His Spirit, is the differentia of the Christian ethic."³ Again, as George Smeaton asserts, "It is THIS CONNECTION WITH THE SPIRIT which ensures to Christian morals their proper independence, and their cultivation as a department of theology."⁴

Reasons for the neglect of the Holy Spirit's relation to Christian morality are not difficult to ascertain. First, any

1. While there is a current revival of the doctrine of the Holy Spirit among theologians (See especially J. E. Fison, *The Blessing of the Holy Spirit*. New York: Longmans, Green and Co., 1950; L. S. Thornton, *The Common Life in the Body of Christ*. Second Edition. Westminster: Dacre Press, 1946; W. T. Conner, *The Work of the Holy Spirit*. Nashville: Broadman Press, 1949; F. W. Dillistone, *The Holy Spirit in the Life of Today*. Philadelphia: The Westminster Press, 1947; and Fredrik Wisloff, *I Believe in the Holy Spirit*. Minneapolis: Augsburg Publishing House, 1949), Christian ethicists in general seem to be unaware of the significance of the Holy Spirit for Christian morality.

2. Where the universal, spiritual Body of Christ is intended a capital C is used, *Church*; a small c, *church* indicates the local organized body.

3. F. R. Barry, *The Relevance of Christianity* (London: Nisbet and Co., Ltd., 1947), p. 102.

4. George Smeaton, *The Doctrine of the Holy Spirit* (Edinburgh: T. & T. Clark, 1899), p. 243.

But more specifically the moral nature of the Holy Spirit is seen in His oneness with God. God as revealed in the Scriptures is a living, holy, righteous, just, and loving God and therefore an ethical Being. Christ embodied all the ethical qualities of God, revealing and making them relevant in His mission and message. Since the Holy Spirit is of one nature with God the Father and God the Son and all work in and through each other, He is also essentially an ethical Being. Christian morality roots, then, not in a principle, an ideal, a theory of the Good, or even in the idea of God, but in a personal relationship with God the Father, Son, and Holy Spirit. This distinguishes the Christian ethic from all naturalistic, eudaemonistic, anthropocentric, and immanent ethical theories. For Christian morality involves an "I-Thou" rather than an "I-it" relationship. It is the response of the whole person to God the Creator, to Christ the Redeemer, and to the Holy Spirit who makes effective in the Christian's life the life of God.

The moral nature of the Spirit is also seen in that sin is an offense to Him. Ananias "lied to the Holy Spirit" when he kept back a part of the price of the land (Acts 5:3). His sin was not greed alone, but a grieving of the Spirit (Ephesians 4:30). Sins against the body which is "a temple of the Holy Spirit" are a grief to the Spirit (I Corinthians 6:19-20). Thus the Spirit becomes the standard by which the Christian walks: "If we live by the Spirit, let us also walk by the Spirit (Galatians 5:25).

The Ethical Role of the Holy Spirit in the New Testament

The moral functions of the Holy Spirit are manifold. All of the Christian moral life is under His guidance. In the light of this fact it is tragic that Christian ethicists have neglected this distinctive element of the Christian ethic. Briefly the ethical role of the Holy Spirit will be outlined.

1. *The Holy Spirit and the New Life in Christ.* Christians are those who have experienced the new birth of the

Spirit (John 3:5-8).¹⁴ Paul recognized the Holy Spirit as the source of the new life in Christ (II Corinthians 5:17). He declares: "If any man hath not the Spirit of Christ, he is none of his" (Romans 8:9). The believer is sealed by "the Holy Spirit of promise" (Ephesians 1:13). He has the consciousness and assurance of God's forgiveness and of his sonship to God: "The Spirit himself beareth witness with our spirit, that we are the children of God. . ." (Romans 8:16). And it is in the sphere of the human spirit that "the ethical work of the Holy Spirit is carried forward."¹⁵

Again, the Spirit is the source of all moral excellencies. The fruit of the Spirit is love, joy, peace, good temper, kindness, goodness, fidelity, gentleness, self-control (Galatians 5:22). The fruit (note the singular use of the word "fruit" to denote the unity of Christian morality) of the Spirit is morality not magic, ethics not emotionalism. Indeed, Paul defines the Spirit in ethical terms and places *Agape* as the first result of His activity in the Christian. Paul's high value of *Agape* as the basic principle of Christian conduct is seen in the fact that he arranges the charisms or spiritual gifts in a definite scale of comparative value (I Corinthians 12-14). Love is the "higher" or "more excellent" way (I Corinthians 12:31), as illustrated in I Corinthians 13. Glossolalia, prophecies, and even knowledge fail or disappear. Love abides.

Finally, the Holy Spirit is the divine *dunamis* of the Christian life, the spring of ethical power. From Him the first Christians "drew miraculous stores of moral power."¹⁶ Without the energizing of the Spirit the Christian ethic

14. See John Calvin, *Institutes of the Christian Religion* (Trans. by John Allen, Philadelphia: Presbyterian Board of Christian Education), Vol. I, Book III, Chapters I and II for a discussion of regeneration as the work of the Holy Spirit.

15. H. B. Swete, *The Holy Spirit in the New Testament* (London: Macmillan and Co., 1919), p. 341. See Rom. 8:16; Phil. 4:23; II Tim. 4:22; Phil. 2:1-5.

16. Dewar, *op. cit.*, p. 101. Cf. Dillistone, *op. cit.*, who holds that the "power" of the Spirit is not specifically associated with living the good life (p. 59), but then curiously enough concludes that He is a "power" active in the Church to give believers victory over sin (p. 61).

would be irrelevant and impracticable. But the indwelling Spirit "lays hold of our nature and inwardly changes it—making it susceptible of a higher moral life."¹⁷ By the power of the Spirit, as Paul says, the *Agape* of God is poured into the hearts of believers, making it possible for them to love one another including their enemies (Romans 5:5). This is the core of Pauline ethics.

Jesus promised His disciples the power of the Spirit (Acts 1:8). This was the same divine power which raised Christ from the dead and which made effective Paul's ministry of preaching (Romans 1:4; 15:18f.; I Corinthians 2:4; II Corinthians 13:4; I Thessalonians 1:5). Paul's prayer for converts was that they may "be strengthened with power through his spirit (the Father's) in the inner man" (Ephesians 3:16), and by this same power abound in hope (Romans 15:13). For the Spirit's power delivers from sin (Romans 8:2), and enables the Christian to be victorious in his battle with evil (Galatians 5:16; Ephesians 6:17).

The Spirit, then, dwells in the Christian as a person to empower him for moral action (I Corinthians 6:19-20). Thus, the moral life is determined from within rather than from an external code or law. The basic difference between Judaism and Christianity is in the covenant of the letter and the covenant of the Spirit (Romans 2:27ff.; 7:6; II Corinthians 3:6ff.). The "spirit-method" in Christianity, as Marshall says, takes the place of the "code-method" in Judaism.¹⁸ In the words of Paul, "Christ is the end of the law unto righteousness to every one that believeth" (Romans 10:4). The Spirit takes the place of the law as a power for righteousness and becomes "a living energy instead of a dead mechanism of a written code."¹⁹ So that now, as Paul concludes, "we serve in newness of spirit, and not in the oldness of the letter" (Romans 7:6). Thus a life "led by the Spirit" has "an inwardness, a vitality, a personal quality, a

17. E. F. Scott, *op. cit.*, p. 142.

18. L. H. Marshall, *The Challenge of New Testament Ethics* (New York: The Macmillan Co., 1947), p. 228.

19. E. F. Scott, *op. cit.*, p. 164.

moral responsibility which sets it apart from the realm of magic. . . ."²⁰ And so far from destroying morality the Holy Spirit makes it possible for the first time "to overcome the lower nature and follow out the will of God."²¹ The Christian walks by the Spirit and in so doing is set free from "the desires of the flesh" and "the works of the flesh" (Galatians 5:16-21).

Again the inwardness of Christian morality is evidenced by the fact that the Holy Spirit destroyed the sacred rite of circumcision.²² At the Jerusalem Conference circumcision was declared not essential to salvation (Acts 15). "For it seems good to the Holy Spirit and to us," went the letter bearing the decision of the leaders of the Conference, "to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity" (Acts 15:28-29).²³ Here is an example of how the early Church was led into the truth by the Holy Spirit, according to the promise of Jesus (John 16:13).

2. *The Holy Spirit and Koinonia*. Scholars are not agreed as to what happened in the outpouring of the Spirit at Pentecost. It is obvious, however, that some factors in this dramatic coming of the Spirit were passing and some permanent. The purpose of the "sound," the "shaking," and the "tongues" was primarily to attract attention to the Holy Spirit's presence and therefore these phenomena were not necessarily to be repeated. The permanent in Pentecost was the creation of *he koinonia* or the Fellowship. The coming of the Spirit issued into a community of life. It was "a community of sacred love which frees humanity from all limitations of natural egotism."²⁴ There was a sense of one-

20. Floyd Filson, *The New Testament Against Its Environment* (London: S.C.M. Press, 1950), pp. 95-96. It is interesting to note that after the Spirit's coming at Pentecost the Christians never again resorted to lot-casting or magic as an aid to making decisions.

21. E. F. Scott, *op. cit.*, p. 164.

22. Dewar, *op. cit.*, p. 110f.

23. Note that the fourth item, "unchastity," is a moral decree.

24. C. A. A. Scott, "What Happened at Pentecost," in *The Spirit* (New York: The Macmillan Co., 1925. Edited by B. H. Streeter), p. 147.

ness (Acts 4:32) and a readiness to treat material possessions of each as belonging to all (Acts 4:32ff.).

Social reformers have sought to make Jesus a proletarian revolutionary and the sharing of goods in the Koinonia a "communistic experiment." If Communism in the modern sense of the term is meant, nothing could be farther from the truth. In the first place, this was not a compulsory division of property on Communistic political principles, but sprang spontaneously out of "brotherly love."²⁵ Secondly, there was no suppression of individual rights as in modern Communism. The selling was entirely voluntary as seen in the story of Ananias and Sapphira who lied to the Holy Spirit. "While it remained unsold," asked Peter, "did it not remain your own? And after it was sold, was it not at your disposal" (Acts 5:4)? Thirdly, there was no wholesale collectivization of goods. As Dr. Carver notes, sales of real estate and personal property were made "from time to time and the distribution was made on the basis of need as the need developed."²⁶ Thus all property was held in trust by individual owners until a specific need arose. Fourthly, the whole "experiment" was soon abandoned by the Church because the spirit of the common life began to wane. The "common fund" became a "poor fund," and it was the latter which became the accepted practice of the social pattern of the expanded Church. Finally, the spontaneous and brotherly sharing of goods was the direct result of the baptism of the Holy Spirit who is the source and bond of fellowship (Ephesians 4:3).

3. *The Holy Spirit and Sex Status.* In Hebrew law woman was inferior to man and was counted among his possessions (Exodus 20:17). Her only rights were life, food, clothing and cohabitation (Exodus 21:10-11). The coming of the Spirit in the New Testament abolished all inequality of the sexes. Christ's high value of womanhood was con-

25. Richard B. Rackham, *The Acts of the Apostles* (London: Methuen and Co., Ltd., 12th Edition, 1935), pp. 41-42.

26. W. O. Carver, *The Acts of the Apostles* (Nashville: Sunday School Board, 1916), p. 35.

firmed in the coming of the Spirit upon both men and women at Pentecost. Thus was fulfilled the prophecy of Joel:

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. . . Yes, on my menservants and my maidservants in those days I will pour out my Spirit, and they shall prophesy (Joel 2:28ff.; Acts 2:17-18).

Moreover, by the Spirit Paul could now say, "there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). Obviously Paul is not saying that all are equal in ability and function, but that there are no superior or inferior classes in Christ. Even natural divisions as those of sex disappear in the body of Christ. And in Galatians 4:4-6 Paul says that God sent forth "the Spirit of his Son into our hearts, crying, Abba, Father" whereby we all become the sons of God by faith (Galatians 5:6-7).

4. *The Holy Spirit and Race Relations.* Racial differences are wholly disregarded by the Holy Spirit. At Pentecost He came upon all Jews "from every nation under heaven" (Acts 2:5). And since Pentecost the Holy Spirit has been breaking down the racial prejudices and racial barriers. Peter's prejudices were challenged by a voice that said, "What God has cleansed, you must not call common" (Acts 10:15). And though it was "unlawful for a Jew to associate with or visit any one of another nation," He visited Cornelius, baptizing him and his friends. Later Peter explained the whole incident by saying, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10:34). Peter defended his action by saying, "And the Spirit bade me go with them, making no distinction" (Acts 11:12). And the Spirit fell on them, that is, Cornelius and his friends. Peter then concludes, "If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?" (Acts 11:17). Thus it was not race but the action of the Holy Spirit and faith which determined participation in the fellowship of the Church of Christ.

It was Paul, a Jew, who articulated the basic principles of race relations. He asks and answers a fundamental question: "Or is God the God of the Jews only? Is he not the God of the Gentiles also? Yes, of the Gentiles also, since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised because of their faith" (Romans 3:29-30). "For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—all were made to drink of one Spirit" (I Corinthians 12:13). And again Paul declares: "Here there cannot be Greek or Jew . . . barbarian, Scythian, slave, freeman, but Christ is all, and in all" (Colossians 3:11).

Paul's statement par excellence on race relations is found in Ephesians 2:11-22. Here he says that God in Christ through the Holy Spirit has "broken down the dividing wall of hostility," between the races and is now building a new sort of humanity, a new commonwealth of all races with equality of citizenship.²⁷ Here the oneness of humanity is set within the context of redemption because the races have been reconciled to God "in one body through the cross" (Ephesians 2:16). Clearly the purpose of this body of redeemed is to provide a habitation for the Holy Spirit (Ephesians 2:22).

5. *The Holy Spirit and Nationalism.* What has been said about the Holy Spirit and racial differences applies equally to national divisions. Israel was intensely nationalistic. The prophets, however, taught that God was active in the destiny of other nations (Amos 9:7; Isaiah 19:24f). A universal fellowship of nations is conceived in Isaiah 40-66.²⁸ Klausner, the Jewish scholar, complains that Jesus annulled "both *Judaism* as a life-force of the Jewish nation, and also the nation itself as a nation."²⁹ Because of this

27. W. O. Carver, *The Glory of God in the Christian Calling* (Nashville: Broadman Press 1949), p. 116.

28. See W. A. L. Elmslie, "Ethics", *Record and Revelation* (Edited by H. Wheeler Robinson, London: Oxford at the Clarendon Press, 1951), p. 300f.

29. Joseph Klausner, *Jesus of Nazareth* (New York: The Macmillan Co., 1946) p. 390.

non-national character of Jesus' teaching the Jews rejected Him.

What Jesus actually taught was that the purpose of God is universal. When He said that "God is Spirit," the three particularisms of all religions were, as Wright says, transcended—the particularisms of *place*, *race* and *book*.³⁰ To these should be added the particularism of nationalism. While Jesus expressed patriotic attitudes (Matthew 23:37; Luke 4:24f; 13:3), His patriotism was free from "all particularism and national fanaticism."³¹

The Holy Spirit and Contemporary Ethics and Issues

Briefly we have examined the Biblical conception of the moral nature and action of the Holy Spirit. The Holy Spirit as conceived in the Scriptures is God in action in history and the Church. Indeed, the Church is the continuing incarnation of the Spirit of Christ.³² Thus from Pentecost the Spirit has continuously guided the individual and the Church in matters of ethical behavior. We turn now to the implications of the doctrine of the Holy Spirit for the issues of our present situation.

A recognition of the presence and power of the Spirit in our churches today would have two wholesome results: (1) it would set Christian ethics in the right perspective; and (2) it would sensitize the social conscience of the churches. Achievement of these two results would constitute a great revival of ethical religion.

1. *Christian Ethics and the Holy Spirit.* When the Holy Spirit is accorded His rightful place, Christian morality recognizes its true theocentric ground. For the Christian ethic is profoundly and radically theocentric. It is a theological ethic, being rooted and grounded in the divine char-

30. C. J. Wright, "The Gospel According to St. John: Text and Commentary," *The Mission and Message of Jesus* (By H. D. A. Major, T. W. Manson, and C. J. Wright, New York: E. P. Dutton and Co., Inc., 1938), p. 748.

31. Marshall, *op. cit.*, p. 158f.

32. Carver, *op. cit.*, pp. 43-79. See also W. O. Carver, "Baptist Churches," *The Nature of the Church* (Edited by R. Newton Flew, London: S. C. M. Press, 1952, p. 293.

acter and action of the triune God. God is love and the first fruit of the Spirit is love. Jesus' new commandment is that of love to one another as He loves us (John 13:34). This demand supersedes the Great Commandments to love God and neighbor as yourself, which is Old Testament ethics pure and simple (Deuteronomy 6:5; Leviticus 19:18). Thus the Christian ethic is grounded in God's love as expressed in Christ's death on the cross and made effective by the Holy Spirit through Whom the love of God is shed abroad in our hearts (Romans 5:5).

Again, the Holy Spirit is a corrective to the impotence of ethics. Our generation has inherited precious and noble ethical convictions, but they are inefficacious and impotent.³³ Freud goes so far as to say that the command to love our neighbor is impossible to fulfill.³⁴ The ethic of Jesus is impossible without the energizing power of the Spirit. As Dewar says, "the Christian life is held to be impossible apart from the work of the Holy Spirit in men's minds and hearts, but . . . granting this, it is triumphantly possible."³⁵ The doctrine of the Holy Spirit makes it possible to follow out the ethical intention of Jesus. Once the first Christians had the Spirit they spontaneously responded to the new morality without considering whether the new way of life would fit into conventional social patterns.

Once more, the Holy Spirit saves Christian ethics from both legalism and antinomianism. Brunner has well said: "As the Scripture without the Spirit produces false legalism, orthodoxy, so the Spirit without the Scriptures produces false Antinomianism, and fanaticism."³⁶ The Spirit's work in the New Testament is consistent with and constitutes "an extension of the work of Jesus."³⁷ He operates along lines,

33. See Elton Trueblood, *The Predicament of Modern Man* (New York: Harper and Brothers, 1944), pp. 47-66.

34. Sigmund Freud, *Civilization and Its Discontents* (Trans. from the German by Joan Riviere, 3rd Edition, London: Hogarth Press, 1946), pp. 139-140.

35. Dewar, *op. cit.*, p. 275.

36. Emil Brunner, *The Divine Imperative* (Trans. by Olive Wyon, Philadelphia: The Westminster Press, 1938), p. 92.

37. Filson, *op. cit.*, p. 74.; cf. I Corinthians 12:3.

as C. A. A. Scott indicates, which can be foreseen because they have been observed already "as guiding the activities and the influence of Jesus."³⁸ In other words, the Spirit does not operate contrary to but in harmony with the ethical message of Jesus, making it effective in the Christian and in society.

Any notion that the Spirit leads to a false antinomianism should be dispelled by a careful reading of John 16. Here Jesus says that when "the Spirit of truth comes" He will guide into all truth (John 16:13), that is to say, "not into further new truth, but into the whole truth concerning that which was concretely and concisely set forth by the Son of God."³⁹ He will declare "the things that are to come" (John 16:13), "which may suggest life-situations for which no explicit moral teachings of Jesus exist."⁴⁰ Moreover, He will take what is Christ's and declare it to the Christian (John 16:15).⁴¹ Again, He will convince the world of sin, of righteousness and of judgment (John 16:8). And finally, He will make clear the meaning of *Agape* which He pours into the Christian's heart (Romans 5:5). To be "led by the Spirit," then, does not lead into either legalism or antinomianism but into the will of God as revealed in Christ, recorded in the Bible, and made effective in our lives by the Holy Spirit.

Finally, the Holy Spirit bridges the gap between theoretical ethics and concrete social realities. Ethicists have never been quite able to apply realistically ethical theory to practical social issues. It is only through the Holy Spirit that Christ becomes our contemporary to aid us in moral decisions. Karl Heim has rightly asserted that the Holy Spirit is "the encompassing medium or continuum in which we can have direct contact with Jesus, and it is only in that

38. C. A. A. Scott, *op. cit.*, p. 144.

39. Edwyn C. Hoskyns, *The Fourth Gospel* (London: Faber and Faber, Ltd., 1947), p. 485.

40. R. H. Strachan, *The Fourth Gospel* (London: S. C. M. Press, Ltd., 1941), p. 295; cf. p. 215.

41. Cf. Luke 24:27, where the risen Christ interprets the things concerning Himself with the use of the Old Testament.

moment-to-moment contact with our Leader that we can have any knowledge of God at all."⁴² In this way, then, we have Christ as our contemporary Leader and "this direct personal relation to him is the very essence of Christianity."⁴³

2. *The Holy Spirit and Issues Confronting the Church.* Communism is one of the chief threats to the Christian faith in our time. In a real sense it is a judgment of God upon the churches for their failure to follow the leadership of the Spirit in terms of love, fellowship, sharing, and equality of all persons. In the early Church the Spirit moved Christians to take a spiritual and moral attitude toward property. Pentecost ushered in a fellowship of sharing, and property became subservient to personality. It was held as a trust from God and laid at the disposal of Christ to meet human need, because the love of God was poured into the hearts of people by the Holy Spirit. Failure of the churches to practice the Christian idea of possessions paved the way for the rise of modern Communism. Communism is in some respects "a Christian heresy" in that it has its idealistic roots in the Judaic-Christian tradition. Marx secularized the ethical teachings of the prophets and Jesus, giving them a humanistic basis. Hence, Communism holds that that which promotes the classless society is right. It has an economic program which claims to effect a just distribution of the world's wealth. Christianity's answer to Communism, then, is not merely in the realm of the spiritual but in the realm of economic justice.

A second crucial issue confronting the churches is that of racial prejudice and injustice. One of the most segregated institutions in America is the Christian church. No doubt churches will be the last strongholds of segregation in the South. Yet the Holy Spirit, the life principle of the churches, is the Spirit of love and fellowship. He knows no racial distinctions because He continues to descend upon people

42. See D. M. Baillie, *God Was in Christ* (New York: Charles Scribner's Sons, 1948), pp. 99.

43. *Ibid.*, p. 100.

of all races, proving that God is no respecter of persons. A revival of the Spirit would tend to purge us of our prejudices and reduce inter-group tensions. Modern pagans would say, as they did of the early Christians, "Behold how they love one another!" There would be a marked manifestation of the moral qualities of love, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control which is the fruit of the Spirit. The presence of these moral qualities in the Christian's character and conduct is the only empirical and valid evidence that he has the Holy Spirit.

Nationalism is another vexing problem confronting the Church of Christ. As we have noted, the Spirit transcends the bounds of narrow nationalism and works as a fellowship-building force. The bonds of integration are love, justice, and understanding—all the result of the Spirit's activity. The polarization of the world into two great powers makes it imperative that the churches redouble their efforts to infuse the Spirit of Christ into the international situation.

Finally, there is the issue of ecumenicity. Life in the Spirit is life in the Body of Christ.⁴⁴ To be "led by the Spirit" is no Robinson Crusoe existence. We receive the Spirit, not as individuals in isolation, but as members of the Christian community. Failure of the Church in almost every age to create a true fellowship is the reason why we are confronted by "the phenomenon of modern communism which has grown like a wasting disease."⁴⁵

How to achieve unity without union is the issue before the Christian churches today. There are those who rightly fear a "supra-congregational organization" for the achievement of world-wide fellowship and action. Churches as well as political organizations have been unable to escape

44. Note: To be *en Christoi* places the individual in the "Body of Christ" (I Corinthians 12:27; II Corinthians 13:14; Philippians 2:1). In the book of Acts the Spirit comes to groups of believers, not to self-sufficient individuals (Acts 2:4; 4:31; 8:17). When the individual is in mind as in Acts 9:17 the gift is given within the context of the Church.

45. Emil Brunner, *The Misunderstanding of the Church* (Philadelphia: The Westminster Press, 1953), p. 118.

the totalitarianism and bureaucracy which go along with large-scale asosciations.⁴⁶ And while there is an imperative need for a sense of oneness of the Church, it is extremely doubtful whether this unity of the Christian community requires unified expression in one church.⁴⁷ The path of true fellowship and unity among the churches is not through an ecclesiastical supra-organization, but by a fresh understanding of the Holy Spirit which would free us from self-righteousness and extend our fellowship to embrace all Christians.

It has been the purpose of this study to set forth the ethical significance of the Holy Spirit for Christian morality. Its only justification has been to call attention to a neglected element in the Christian ethic, namely, the Holy Spirit. Toward the end of first century the Logos doctrine tended to supplant the Spirit as the life principle of the churches. By the time of the middle ages the Logos had become a metaphysical principle rather than the living personal Lord whose work is made effective by the Holy Spirit. Organized effort rather than the power of the Spirit became the pattern of the churches. Under new conditions no place was left for the operation of the Spirit. He was retained as a doctrine but was ineffective in experience.⁴⁸ This appears to be status of the Spirit in contemporary churches. It is, therefore, the task of the churches to rediscover the Holy Spirit as the norm of their spiritual and ethical existence. The Spirit was the norm of the early Church; later the Logos; then, justification by faith in Reformation theology. Today the Holy Spirit must again become the norm of Christianity. For the only adequate answer to the atomic power of science is the moral power of the Spirit.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

46. Leslie Newbigin, *The Household of God* (New York: The Friendship Press, 1954), p. 118.

47. Brunner, *op. cit.*, p. 117

48. Cf. E. F. Scott, *op. cit.*, pp. 244-245.

THE DOCTRINE OF A FINITE GOD

BY TED R. CLARK

The doctrine of a finite God has received wide acceptance recently because of its advocacy by strong and influential thinkers. While the doctrine of a finite God is not new by any means, its revival at this time in philosophical circles especially is worthy of careful analysis by the theologian. But the doctrine is not confined to philosophical circles. It is rapidly invading religious circles. Since this is true, it behooves the religious thinker to examine its pre-suppositions and conclusions, to accept those that are valid, and reject those that are destructive of religious faith.

Long ago Plato¹ contributed to the philosophical (or metaphysical) groundwork of a doctrine of a finite God by speaking of a "receptacle of this generated world," which is "invisible, unshaped, all-receptive." When God "created" or "fashioned" the world he must have had some *place* or some *thing* to put it *in*. This thing must have existed before God "created" the world. It was uncreated, therefore, co-existent with God. To Plato God was not so much a "creator" of "matter" as an artist "persuading" the "stuff" of the universe to take the form desired. By the divine Reason (Logos) God controls the recalcitrant "stuff" by "persuading" her to conduct to the best end the most of the things coming into existence." Thus Plato's God was not an omnipotent Creator but the Demiurge or Cosmic Artisan, struggling with recalcitrant "stuff" or "matter" to obey his will. For Plato matter was infected with evil, a "surd" evil, irrational and destructive, uncreated by God and a constant source of resistance to him.

As indicated, in the modern period interest in the doctrine of a finite God has been great. An imposing list of authorities could be cited as advocates of the doctrine, as follows: John Stuart Mill, Charles Renouvier, F. C. S. Schiller, Henri Bergson, William James, George Bernard Shaw, H. G. Wells, L. P. Jacks, Hastings Rashdall, Charles Hartshorne,

1. See the *Timaeus*.

W. P. Montague, Vergilius Ferm, Peter A. Bertocci, and Edgar S. Brightman. Special attention will be given to Brightman in this article, because, among those mentioned his name stands out in American philosophy. Brightman presents his views with clarity, depth, and conviction, which make his arguments convincing and difficult to refute.

The Problem of Evil

The doctrine of a finite God finds its *raison d'être* in the problem of evil. Men have long struggled with this problem, morally and intellectually. The doctrine of a finite God is an attempt to explain the metaphysical problems posed by the presence of evil in the universe.

Many attempts have been made to explain evil in terms of human ignorance, illusion, freedom, that is, human finitude. But the theistic finitists hold that these do not adequately explain the problem of evil. Human finitude does have *something to do with evil*, but it does not explain *all* evil. Some thinkers have assumed that finitude is necessarily evil simply because it is other than God who is infinite. So Leibniz and Schopenhauer. But, considering the problem of evil as a whole, one must conclude that "finiteness or limitation, such as is inherent in man's being man at all, is not automatically an evil."² The theistic finitists, then, insist that one must look beyond human finitude for the answer to the problem of evil.

Perhaps before a detailed discussion of the theistic finitists' position on evil is presented, it would be in order to attempt to state what evil is. Whatever else evil may be, it is a force destructive of human life and values. As such it has cosmic significance, for human life and values *have* cosmic significance. Since evil has cosmic significance it must be related to God. What is the nature of this God-man-evil arrangement? If God is real, and evil and men are real, who is to blame for evil and its destruction of human life and value? Why does not evil destroy God or itself?

2. C. J. Ducasse, *A Philosophical Scrutiny of Religion*, New York: The Ronald Press Company, 1953, p. 359.

Why does not man destroy evil, since presumably he was created by a good and powerful God? Why does not God destroy evil, if it is a source of resistance to him?

It is clear that for man evil is always accompanied by a question mark. Man not only desires to know *what* evil is, but *why* it exists at all. Even though he accepts by faith a revelation from God, assuring him that all is ultimately well, he cannot let his mind rest about evil. Even though he admits that evil is in part *his* responsibility, he cannot accept it without question. Evil is a problem to man because he experiences it, he feels responsible in part for it, yet he is partly a victim of it. How can he explain these "contradictions"?

The Theistic Finitists' Solution of Evil

Evil is generally classified as moral or nonmoral. C. J. Ducasse lists four classes of evils: physical, psychological, moral, and intellectual.³ But it is clear that these may be reduced to the twofold classification just mentioned. Moral evils are evils for which free man is responsible as a person, possessing mind, will, and affections. Nonmoral evils are evils for which man is not responsible, whether arising in man's environment or within his personality. Physical, psychological, and intellectual evils cannot absolutely be traced to human responsibility, but sometimes may be. In all moral decisions there always lies that unknown factor, a moral *x*, between *ability* and *responsibility*. It is precisely at this point that theistic finitists level their guns of criticism and emerge with the problem of evil located *ultimately in God* and not in man. Since man's freedom is limited, his responsibility is limited. Who then shares his responsibility? The doctrine of a cosmic Evil Person as Satan may be dismissed as a myth, for this only removes the problem into another sphere of finitude. Unless Satan is regarded as absolute and coeternal with God, the problem of evil remains as it was. Satan may be left out of the

3. Ducasse, *op. cit.*, pp. 356, 57.

picture as merely a personification of evil. If Satan is regarded as an Absolute Evil Person, coeternal with God, an easy solution for evil is found mythologically, but at the expense of an inexplicable radical dualism. The uncritical religious temperament *may* accept a dualism like this, but a critical philosophy tends always toward an ultimate "monism," or better, "unity."⁴ By the very nature of the case there can be no more than One Absolute, the Sole Unifying Ground of all things. Of course, if a mind chooses to be satisfied with an ultimately dualistic or pluralistic universe, all arguments to the contrary are unavailing. Yet even a dualistic or pluralistic universe implies relationships which are prior to, or at least separate from, the "concrete" factors comprising the dualism or pluralism. *What* constitutes these relationships? These relationships presuppose an underlying relationship or unity, if our universe is really a *universe*.

The theistic finitists, while contending for One Underlying Unity, that is, God, nevertheless locate evil in God's environment or within God himself. While finite gods traditionally have flourished in dualistic or pluralistic conceptions or Reality, in theistic finitism this pattern is broken. How can this be accounted for? The point of departure is the problem of evil, or specifically the problem of "surd" evil.

What is surd evil? According to Brightman, surd evil is an evil "in the realm of value experience" that is "not expressible in terms of good, no matter what operations are performed upon it."⁵ The scientific discovery of the law of evolution has revealed an astounding amount of "futility and waste" in the universe, which "may be extended to apply to all the 'surd evil' which figures so prominently in the entire problem of good-and-evil."⁶

4. See A. C. Knudson, *The Doctrine of God*, New York: The Abingdon Press, 1930, p. 259.

5. E. S. Brightman, *A Philosophy of Religion*, New York: Prentice-Hall Inc., 1940-1950 p. 245, footnote 6.

6. *Ibid.*, p. 318.

There seems to be evil in the universe so cruel, so irrational, so unjust that it could not be the work of a good God. The attempts that have been made to show surd evil to be good serve rather to break down distinctions of good and evil or to build faith on our ignorance of what is good. This outcome has led to utter abandonment of religious faith on the part of man, or to religious dualism that is almost a 'double truth' on the part of many others. The hypothesis that God is finite brushes aside these cobwebs, and shows that the whole difficulty arises from supposing that, if there is a God, he must be omnipotent and infinite. All power is under limits; indeed, the mountain sometimes 'labors and brings forth a mouse.' If we suppose the power of God to be finite, but his will for good infinite, we have a reasonable explanation of the place of surd evils in the scheme of things.⁷

Peter A. Bertocci uses the term "excess evil." In the universe there is a "superfluous loss of value," involving "evils that are not morally beneficial," i. e., nondisciplinary evils. In no case can these evils be traceable to human choice and responsibility. They are beyond the ability of man. They are excessive and irrational. These are "pure" evils with no admixture of good.⁸ They cannot be traced to man or to a Cosmic Evil Person; so there remains only God to bear the ultimate responsibility. In this respect he is "finite."

The Finite God

Brightman offers a definition of a theistic finitist: "A theistic finitist is one who holds that the *eternal will* of God faces given conditions which that will *did not create*, whether those conditions are ultimately within the personality of God or external to it" [*underscores added*].⁹ In his definition of God he reiterates the same ideas but in a different way:

7. *Ibid.*, p. 318.

8. See P. A. Bertocci, *Introduction to the Philosophy of Religion*, New York: Prentice-Hall, Inc., 1951, pp. 420-441.

9. Brightman, *A Philosophy of Religion*, p. 313.

God is a conscious Person of perfect good will. He is the source of all value and so is worthy of worship and devotion. He is the *creator of all persons* and gives them the power of *free choice*. Therefore his *purpose controls the outcome of the universe*. His purpose and his nature *must be inferred from the way in which experience* reveals them, namely, as being gradually attained through effort, difficulty, and suffering. Hence there is in God's nature *something* which makes the effort and pain of life necessary. There is *within* Him, in addition to His reason and His active creative will, a passive element, which enters into every one of His conscious states, as sensation, instinct, and impulse enter into ours, and *constitute a problem for Him*. This element we call the *Given*. The *evils of life* and the *delays in the attainment of values*, in so far as they come from God and *not from human freedom*, are *thus due to His nature, yet not wholly to his deliberate choice*. His will and reason, *acting on the Given*, produce the world and achieve value in it [*italics added*].¹⁰

The above quotations give in outline form the essential thesis of E. S. Brightman. It strikes one with its force of argument and its daring assertions. To understand Brightman's whole argument one must take into consideration his empirical method. The Given in the nature of God is *inferred from human* experience. Since human experience cannot cope with or feel responsibility for "surd" or "excess" evils, they must be located somewhere in the universe. Brightman's doctrine of creation will not permit him, like some theistic finitists, to regard this Given as external to the nature of God. God created everything external to himself and would not have created evil as an external force. If God is limited, he must be limited from within his own nature. This is the position taken by Brightman.

More precisely, what then is this Given in God? It is also called the "retarding factor," the "cosmic drag which

10. Brightman, *The Problem of God*, p. 113. Cited by A. E. Garvie, *The Christian Belief in God*, London: Hodder and Stoughton, 1932, p. 421.

retards and distorts the expression of value in the empirical world." God truly is "a spirit in difficulty."

The Given consists of the *eternal, uncreated* laws of reason and also of equally *eternal* and *uncreated* processes of non-rational consciousness which exhibit all the ultimate qualities of sense objects (*qualia*), disorderly impulses and desires, such experiences as pain and suffering, the forms of space and time, and whatever in God is the source of surd evil [*italics added*].¹¹

Another line of thinking, similar in some respects to Brightman's, is the thought of W. P. Montague on this question. Montague cannot see how the "mind of the universe, outside of which there can be nothing," can "possess an environment." Yet God must have an environment; therefore it must be an "internal environment."

"That *in God* which is *not God*' is *God's environment*, and that is 'the world.' The world consists of all finite existences, energies, particles, or what not. Each has its inner, or mental, potentialities, and its outer, or material actuality, and each has its measure of self-affirming spontaneity or primary causality, and also its inertia or passivity which figures as a term in the network of predominantly mechanistic inter-relations [*some italics added*].¹²

Montague's God, then, is an ascending force that labors slowly and under great difficulties in confronting the relatively free and uncooperative beings that comprise his "inner environment." The real world exists in its own right (uncreated because in God) as a modified mechanism with a good deal of chaos. But this chaos undergoes a *genuine though painfully slow amelioration* by the *leaven* that works in it, the *finite God, infinite in consciousness* but *finite in will*.¹³

Before embarking on a criticism of the tenability of the doctrine of a finite God as presented especially by

11. Brightman, *A Philosophy of Religion*, p. 337.

12. W. P. Montague, *Belief Unbound*, New Haven: Yale University Press, 1930 p. 83. Cited by Bertocci, *op. cit.*, p. 427.

13. See Bertocci, *op. cit.*, pp. 427, 428.

Brightman, it is necessary to let Brightman state in defense of his position the values he sees in such a view of God. This he does as follows:

At least five such values may be mentioned. First *there is the greater assurance of divine sympathy and love*; if God is finite, he is not voluntarily imposing any unjust suffering or 'surd' evils on other persons, but is exerting all his power against such evils. A God who is doing that is seen to be on man's side in a sense in which the Omnipotent One is not; the omnipotent God may be a God of love, yet it requires far more faith to believe it of him than it does if God is finite in power. Secondly, *there is something awe-inspiring and favorable to mystical and 'numinous' experiences in the magnificent cosmic struggle of God against the 'fire of anger,' 'bitter torment,' 'the abyss,' and the 'demonic,' to use expressions of Jakob Boehme and Paul Tillich. The divine control of that in the universe which the divine will did not create is a spectacle of suffering and victory—an eternal Calvary with an eternal Easter—which is fitted to elicit the profoundest religious emotions of reverence, gratitude and faith. Thirdly, belief in a finite God furnishes those incentives to cooperative endeavor toward even higher moral and social values which we found lacking from theistic absolutism. Fourthly, the concept of a finite God with an eternal task affords ground for belief in creative cosmic advance; thus the inexhaustible perfectibility of the universe gives meaning to immortality and warrants a religious attitude toward the future. Fifthly, it is more natural to pray to a finite God, who may be moved by our infirmities, than to an Absolute, whose decrees are externally fixed [underscores added].*¹⁴

Criticism of the Doctrine of a Finite God

What shall we say against the doctrine of a finite God and its implications for religious faith and life? Brightman and others have insisted that theistic finitism does not scandalize faith, but rather provides a more realistic and

14. Brightman, *A Philosophy of Religion*, pp. 327-28.

practical foundation for faith, worship, and moral endeavor. Can this really be true?

Shall we resort to Bible or creed to refute this doctrine? We have this privilege, but it is also true that the theistic finitists often find support for *their* views from Bible and tradition. We can complain that their interpretations are faulty, but how can we be certain that our interpretations are entirely free from error? The only sound basis for the refutation of the doctrine of a finite God must be a philosophical one. Theistic finitists cannot be met with authoritative writings or traditions that are not accepted by them as authoritative. Their position must be attacked on the field of battle which they have selected. Their empirical methodology must be challenged and its weaknesses and limitations exposed. Their explicit and implicit assumptions must be tested and exposed, if false or unwarranted. Their conclusions must likewise be weighed in critical scales to determine how valid they are in the light of their own basic premises. In short, inconsistencies must be detected and exposed if they are present. The writer believes that such fallacies do exist in the doctrine of a finite God.

As to methodology the theistic finitists have proceeded on the assumption that man's problems are *ipso facto* the problems of God. Brightman repeatedly states that the difficulties of the divine nature must be inferred from human experiences. To be sure, much of what we know and feel about God is inferred from human experience, but can the divine nature be known from human experience alone? May we say with certainty that the divine will is finite because we cannot explain surd evils? How do we *know* that there are surd evils? There *may* be a reasonable explanation of all evil which obviously now is beyond our knowledge. Therefore, without the assumption of surd evils there is no reason to reject absolutism. To reject absolutism upon the basis of an assumption is precarious reasoning indeed. Yet we must be fair to Brightman and other finitists. He admits that his views on God are hypothetical. He does not assert

On this subject it is evident that the finitists do a great deal of double talk. Throughout the writings of the finitists there are unconscious or at least implicit concessions to theistic absolutism. Take for example some statements of Brightman on the subject. God is described as the "finite-infinite *Controller* of the Given." In what sense is he the Controller? One who *controls* must of necessity have more power than that which is controlled. Does the Given ever control or thwart the divine will? Brightman insists that the Given only presents obstacles for God to surmount but that it never *permanently* thwarts him. The Given as a "drag" *can* be eliminated; and even man, within limits, has the ability to overcome certain "drags" in his personality. Does Brightman ever say that this "drag" will eventually reduce God to absolute impotence and then destroy Him? By no means. There is too much theistic optimism and faith in Brightman for such a pessimistic position as that. Arthur Schopenhauer may regard "this world as the worst of all possible worlds,"¹⁸ but Brightman would say that this must be the "best of all possible worlds" (as did Leibniz), since God, whose will is limited, is yet a God, whose love and wisdom are infinite. God is doing the best he can and *will do better*. Nowhere does Brightman say with Bertrand Russell that the universe displays no sort of purpose or goal and will end in ruins.

Yet Brightman speaks of the Given as "eternal." Is this eternal Given a *permanent* limitation in God? Will God *never* be able to overcome this "thorn in the side of the divine essence?" On this point Brightman and other finitists are never quite clear. Sometimes the Given is construed as permanent and at other times hope (or faith) is implied in its ultimate absorption into absolute deity. Take the following quotation from Brightman for example:

As far back as our knowledge goes, and as far into the future as science and philosophy can penetrate, we see [divine] *purpose* at work *under dif-*

18. Arthur Schopenhauer, *The World as Will and Idea*, tr. by R. B. Haldare and J. Kemp, London: Kegan Paul, 1906, Vol. III, pp. 395-96. Cited by Ducasse, *op. cit.*, pp. 358-59.

difficulties; but we also see purpose as the *growing edge* of the universe, the *dominant, never ultimately thwarted factor*. [The] world of life . . . appears to be the work of a spirit in difficulty, but a spirit *never conquered by the difficulties* [italics added].¹⁹

Note the use of absolute terms like "never ultimately thwarted" and "never conquered." Note also the reference to divine purpose. If God is *never conquered* by his difficulties and he *never conquers* his difficulties, how can he realize his purpose? If God has a purpose or purposes for his universe and man, will he *never* achieve it or them? If God is like a person on a treadmill, ever moving but never getting anywhere, how can one speak of purpose, unless the only purpose would be *to move without progress*. A God of *finite will only* could be conceived as a person on a treadmill, but God is also a God of absolute love and wisdom. Would not his absolute love and wisdom be able to do something about this treadmill existence? If God is a Person possessing will, mind, and affections, how could one finite factor in his personality permanently thwart other absolute factors in his personality? Not only does it scandalize faith to conceive of a God afflicted with schizophrenia, but it also insults one's reason. Even finite man sometimes overcomes his difficulties and makes progress. The Christian, though, looks upon men's achievements toward the good as indications of the presence of God in their lives. Unless one regards existence for God and man as a ceaseless cycle, ever turning but really going nowhere, divine purpose must imply a goal, some

. . . far off shore,
where evil longer will harm no more.

Does the finitist look for the "city whose builder and maker is God," the "heavenly city," the "eternal city" wherein lies the ultimate meaning of finite existence? If the universe has a "growing edge," toward *what* is it growing? All that we know about growth (and at this point we

19. Brightman, *A Philosophy of Religion*, p. 318.

too may appeal to experience) is that growth *has* a purpose, a goal, such as fruit on the growing tree, or righteousness in the growing character. Perhaps when the finitist uses the word "purpose," he has no end purpose in mind. Can it be meant that the universe is "growing"; that God is "never" overcome by the recalcitrant Given within him in the sense that the struggle is eternal with no ultimate victory for either side? At times, one has the impression that this type of radical dualism is what the finitists have in mind. But when we examine more closely the statements of the finitists we discover that there is an unconscious concession toward absolutism and monism latent in their thinking, that is, if they *mean what they say*.

The dialectical position taken by Brightman (and Hartshorne) may be seen in the reference to God as "finite-infinite." Yet by placing "infinite" last in the hyphenated term the implication is left that the "infinite" in God will prevail in the "end." Brightman speaks of God as the One whose "purpose controls the outcome of the universe." Certainly this is a theological view. This "outcome" implies that the infinite in God will eventually "overcome" the finite, if we are to believe Brightman when he says that the divine purpose is the "dominant never ultimately thwarted factor" in the universe. What in God is this eternal "no" to the destructive forces in the universe? Obviously it is his absolute goodness and knowledge.

Another excellent illustration of Brightman's dialectical line of reasoning appears in connection with his discussion of the Given. The Given consists of the "eternal, uncreated laws of reason and also of equally uncreated processes of nonrational consciousness" which account for the surd evils in existence. If we are to take the reference to "laws of reason" in the usual sense, then even in the Given, "reason" is eternally at work for law and order. Yet the Given contains "equally eternal and uncreated" nonrational "processes" which challenge the "laws of reason" and produce the chaos in the universe. In this statement two *equally eternal and uncreated* forces are placed within the Given. But

if this Given is the ground of surd evil in the universe, the "nonrational processes" must *now* control or retard the "laws of reason." How long will the nonrational in the Given frustrate the rational element? Since both are "eternal" elements in the Given, the battle must be a never-ending one. Yet, as we have seen elsewhere, God is pictured as a "spirit in difficulty, but a spirit never conquered by the difficulties" and, what is more, the guarantor of an "outcome" in the universe which is achieved in spite of the Given.²⁰

It is likewise instructive to note how carefully Brightman chooses his terms. He speaks of "laws" of reason and "processes" of nonrational consciousness. It appears that, in spite of his position as a theistic finitist, he is never fully willing to go all the way. Implicit leanings toward absolutism are evident in his writings.

The same concessions to absolutism are to be found in Charles Hartshorne and W. P. Montague.²¹ Hartshorne says that "the potentialities of God may be infinite but the actualities finite." He also speaks of God's "essential goodness of purpose" as "eternal" but his "concrete experience of the world temporal" or finite. Likewise, W. P. Montague speaks of God's "internal environment" as including "inner potentialities" and "outer material actualities." Of course, empirically, "actualities" are more realistic than "potentialities," but, as the word potentiality suggests, it is power that produces actualities. If, in Hartshorne's words, the "essential goodness of purpose in God is eternal," i. e., "potential," then the potential is more ultimate than the actual. Hartshorne's essential Aristotelian philosophy is in evidence here. Montague also finds himself on the trail of the absolute when he admits that the chaos in the universe "appears to be undergoing an *amelioration* genuine though painfully slow." The "leaven" at work in the process he calls the "finite God," i. e., finite in will but infinite in consciousness. When Montague admits that the finite will of God possesses

20. Review quotations referred to in footnotes 9, 10, 13, above.

21. Review quotations referred to in footnotes 12, 13, 15, above.

a "leaven" that guarantees a genuine improvement in, or overcoming of, the "chaos" in the universe, *no matter how slow* he conceives the change toward the better to be, he has capitulated to theistic absolutism. His God is finite only temporarily. This the theistic absolutist also believes, only he regards the temporary limitation a self-imposed one on God's part. The theistic finitist argues that the limitation is not self-imposed, but an eternal limitation either within God's nature or external to him with which he must struggle to overcome; yet he is overcoming it or *always* overcoming it. It should be clear by now that the finitists find themselves constantly embarrassed by lack of teleological perspective. They have an improving God in an improving universe, yet no adequate explanation is given for this *tendency toward the better*, save perhaps in the infinite goodness and wisdom of God.

The doctrine of creation likewise presents a stumbling block for the finitists. The Given, according to Brightman, is uncreated. Of course, if one accepts the hypothesis of a Given in God's nature, one cannot think of the creation of this Given, for this would mean that God created himself, which is absurd. The only alternative is to regard this Given as uncreated, that is, eternal, or accept an external limitation as the creation of another god capable of imposing an unwanted limitation upon God. In either case there is embarrassment for the finitist. Surely, no one can explain why this Given exists, any more than one can explain why this evil exists. But the crux of the problem lies in the doctrine of the creation of the universe and man. The finitists charge that absolutism ultimately makes God morally responsible for evil. But does the finite God really escape this charge? Since God is absolute in goodness and wisdom, knowing of course that he was limited in power, why did he create intelligent, willing, and feeling "persons" who would suffer because of the surd evils? In this case it seems that it would have been the mark of wisdom for God to refrain from creating man until such time as he would be able to overcome the finite elements within his

own nature. The finitist, then, finds it just as difficult to explain the purpose of the creation of man as does the absolutist. To posit a "drag" or "recalcitrant factor" in God's nature does not help matters much. It is true, however, that the finitist can find refuge in the view that God *must* create, that he cannot cease from his creative activities. This would simply be another way of stating the doctrine of God's finitude. Yet to say that God *must* create does not necessarily mean that he must create *beings* to whom evil would be a problem. Surely God has *some* control of his creative activities. Even the finitist grants God certain "controls" over his limitations, which, as has been demonstrated, really amounts to a denial of finitude in God.²²

Daniel S. Robinson finds *time* to be a problem with which the finitist finds it difficult to deal. Time for man is a "continuum" that has "neither beginning nor end." Whatever for man exists in time is temporal and passes. But time is relative to man only. Man's "time" is within Time. Time for God is not "time" for man, unless, of course, God is finite.

To call God finite is to place him within the time continuum, to make him begin and struggle, to reduce him to a contingent being. This completely contradicts the essence of deity. The time-continuum may be conceived as real with deity, but God cannot be conceived as being in any way subordinate to this continuum. A conditioned God, a contingent God, a finite God, a temporal God is no God.²³

As will be recalled, Robinson it was who charged the finitists with using the "principle of transmutation" to reconcile the finite and infinite aspects of deity. But no such principle will remove the problem, for the problem of finitude is man's problem and not God's. Man is a creature existing in a space-time-matter-continuum. Since finite

22. For a good discussion of the line of thought just presented see G. H. Clark, *A Christian View of Men and Things*, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952, pp. 274ff.

23. Robinson, *op. cit.*, p. 386.

a "leaven" that guarantees a genuine improvement in, or overcoming of, the "chaos" in the universe, *no matter how slow* he conceives the change toward the better to be, he has capitulated to theistic absolutism. His God is finite only temporarily. This the theistic absolutist also believes, only he regards the temporary limitation a self-imposed one on God's part. The theistic finitist argues that the limitation is not self-imposed, but an eternal limitation either within God's nature or external to him with which he must struggle to overcome; yet he *is* overcoming it or *always* overcoming it. It should be clear by now that the finitists find themselves constantly embarrassed by lack of teleological perspective. They have an improving God in an improving universe, yet no adequate explanation is given for this *tendency toward the better*, save perhaps in the infinite goodness and wisdom of God.

The doctrine of creation likewise presents a stumbling block for the finitists. The Given, according to Brightman, is uncreated. Of course, if one accepts the hypothesis of a Given in God's nature, one cannot think of the creation of this Given, for this would mean that God created himself, which is absurd. The only alternative is to regard this Given as uncreated, that is, eternal, or accept an external limitation as the creation of another god capable of imposing an unwanted limitation upon God. In either case there is embarrassment for the finitist. Surely, no one can explain why this Given exists, any more than one can explain why this evil exists. But the crux of the problem lies in the doctrine of the creation of the universe and man. The finitists charge that absolutism ultimately makes God morally responsible for evil. But does the finite God really escape this charge? Since God is absolute in goodness and wisdom, knowing of course that he was limited in power, why did he create intelligent, willing, and feeling "persons" who would suffer because of the surd evils? In this case it seems that it would have been the mark of wisdom for God to refrain from creating man until such time as he would be able to overcome the finite elements within his

own nature. The finitist, then, finds it just as difficult to explain the purpose of the creation of man as does the absolutist. To posit a "drag" or "recalcitrant factor" in God's nature does not help matters much. It is true, however, that the finitist can find refuge in the view that God *must* create, that he cannot cease from his creative activities. This would simply be another way of stating the doctrine of God's finitude. Yet to say that God *must* create does not necessarily mean that he must create *beings* to whom evil would be a problem. Surely God has *some* control of his creative activities. Even the finitist grants God certain "controls" over his limitations, which, as has been demonstrated, really amounts to a denial of finitude in God.²²

Daniel S. Robinson finds *time* to be a problem with which the finitist finds it difficult to deal. Time for man is a "continuum" that has "neither beginning nor end." Whatever for man exists in time is temporal and passes. But time is relative to man only. Man's "time" is within Time. Time for God is not "time" for man, unless, of course, God is finite.

To call God finite is to place him within the time continuum, to make him begin and struggle, to reduce him to a contingent being. This completely contradicts the essence of deity. The time-continuum may be conceived as real with deity, but God cannot be conceived as being in any way subordinate to this continuum. A conditioned God, a contingent God, a finite God, a temporal God is no God.²³

As will be recalled, Robinson it was who charged the finitists with using the "principle of transmutation" to reconcile the finite and infinite aspects of deity. But no such principle will remove the problem, for the problem of finitude is man's problem and not God's. Man is a creature existing in a space-time-matter-continuum. Since finite

22. For a good discussion of the line of thought just presented see G. H. Clark, *A Christian View of Men and Things*, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952, pp. 274ff.

23. Robinson, *op. cit.*, p. 386.

man knows himself and knows himself to be "in" time, the problem of God arises as a psychological problem for man. If finite man ever forms the idea of God he must think of him as transcending the spacial and temporal spheres known to man. "Any conception of deity which blurs this distinction between the transcendent being who is God, and the lowly creature of the earth . . . is inadequate to meet the psychological needs of . . . [man]." ²⁴

Faith and a Finite God

In what sense is the doctrine of a finite God inadequate to meet the psychological and religious needs of man? Brightman and other finitists are convinced that faith and worship are not endangered by the concept of a finite God.

As shown above, ²⁵ Brightman offers several reasons why the doctrine should produce a deeper faith and more genuine worship and service. Is Brightman right?

It should be remembered at this point that it is questionable whether or not these "finitists" are really finitists. The God whom Brightman and others worship is a God who is infinitely good and wise and who is *overcoming his difficulties*. It is clear that the finitists could not worship and serve a God who was conceived as finite in *every* respect. This they would recognize as an argument *reductio ad absurdum*. It certainly does not follow that the more finite one's God is conceived of as being the more fervent and real one's worship of that God would be. This too the finitist would recognize as a logical *non sequitur*. A God finite in *every* respect would be no God at all. A God as helpless as that would elicit man's pity rather than faith. All grounds for worship and moral effort would then be gone. For this reason the finitists never depart far from the Absolute, even though they speak of the finitude of God. Knudson, an Absolutist, spoke thus of the relationship between morality and absolutism: "The greatest moral dynamic of life is that which comes from the conviction that

24. *Ibid.*, p. 388.

25. See footnote 13.

right is omnipotent and that its ultimate victory is assured."²⁶

The problem for religious faith and morals, then, lies in the relationship of God's *goodness* to his *power*. We have seen how impossible it is to think of God as infinite in some respects and finite in others. We have seen how the "finitists" are finitists in theory, but their religious natures would not allow them to go very far astray. It would seem then, that for one to believe in God he must believe in an absolute God, if he is to be consistent. One may surrender the concept of an absolute God, and even deny the existence of God as the Source of Values, but in so far as he does he removes the real ground for faith and a tensionless morality and hold a doctrine of a finite God, but when the weighty conflicts of life are thrust upon him he does not and cares not to turn to a God who is good and wise, yet impotent. He needs a God who is powerful as well as good and wise. In the words of Knudson again: The rejection of divine omnipotence "removes all ground for any *profound* faith in the divine providence. God may be perfectly good, but if he is impotent, his goodness will mean little to us. It is the *union of goodness with power* that is the sole ground of faith" [*italics added*].²⁷

But is this merely an appeal to tradition and Biblical authority? Is it ontologically true, as Knudson says, that "absolute goodness presupposes absolute power," or is this only a rationalization of religious faith? Bertrand Russell believes that there is no *controlling* power in the universe, that the universe is ruled by chance and will eventually fall into utter ruin. To him there is no absolutely good God who controls the powers resident in the universe. There is no purpose or goal, save the "goal" of a universe in ruins. But the contradiction in Russell's thinking is ob-

26. Knudson, *op. cit.*, p. 257. Paul Tillich in his *Systematic Theology*, Vol. I, p. 247, says that the advocates of a finite God are "driven to religiously offensive and theologically untenable consequences." Tillich's existential theistic philosophy is one of the soundest refutations of the doctrine of the finite God in existence today.

27. *Ibid.*, p. 258.

vious. The "purpose" of the universe is at least destructive. The law of chance which produces destruction in the end implies *a kind of purpose and power* in the universe. What Russell is really saying is that there is no absolute goodness in the universe to control the absolute power, hence the universe will end in tragedy. But Knudson's point that "absolute goodness presupposes absolute power" is really substantiated by Russell's nihilistic speculations. If there *could* be absolute power without absolute goodness, the only possible end would be destruction. But for one with faith in the absolute goodness of God, the problem of an uncontrollable absolute power does not exist. Absolute goodness and wisdom are necessary to the control of power, lest power corrupt and destroy. Power without good purpose would surely corrupt and destroy itself. Hence power is dependent upon goodness for its very survival. A God of absolute goodness (and wisdom), as the finitists admit, would then *necessarily* possess the power to deal with *any* destructive force in the universe, whether it be construed to exist outside of God's nature or within his nature. Hence, God is not finite in will or power after all.

A belief in the absolute goodness of God, therefore, enables one to understand the presence of goodness in the world. The finitist claims that the absolutist is troubled by the surd evils (taking for granted that they exist), but the finitist finds himself unable to cope with the good, even "surd" good, and the statement may be used. How can *some* acts of goodness be explained? Does not the message of the Bible with its doctrine of the Cross present us with a Good, a Surd Good, that defies human understanding? In view of man's impotence, physical, mental, moral, etc., is it not clear, if we can believe our own "heart's desires," that the Goodness of God lies behind all "principalities and powers" and in itself is a Power as yet unknown and untried by man? At any rate, this is what man "believes" even though he can not fully understand it. *By faith*, then, he *knows* that God's absolute goodness presupposes absolute power and *vice versa*.

Elton Trueblood, capable thinker that he is, concluded that "childlike faith" is essentially the working solution to the problems of good and evil as presented in the Book of Job. Trueblood admits that the appeal to human ignorance, as the Book of Job teaches, is always logically *suspect*, but also points out that the worshipper already has *abundant* reasons to believe in a God who can deal with the problem of evil. "*The reasons for his faith are so great that they can weather a few storms.*"²⁸ Some of these reasons we have tried to state in this article.

The "Absolute" God Rejected by the Finitists

Before closing this discussion, for the sake of further clarification, it should be profitable to consider briefly the particular conception of God against which the finitists were reacting. When they used the word "absolute," what did they mean by it? To understand this will make the arguments and conclusions of the finitists appear more consistent to the student of this movement.

In the main, from the first century to Kant, the Christian movement has been influenced on the one hand by a *dogmatic philosophical system* begun by Plato and Aristotle, later revived by Plotinus, and on the other hand by a *sceptical nominalism*, agnostic or atheistic, begun by the Cynics, Stoics, and Epicureans. All deistic, pantheistic, and theistic conceptions of God and his relation to being and reality must be understood in the light of these two opposing positions. It is with the dogmatic speculative system of Greek philosophy in Christian dress that we are interested, in connection with the doctrine of a finite God.

It was against the Absolute God of this dogmatic, speculative system that the theistic finitists revolted, just as Kant himself saw these two streams, one dogmatic, the other sceptical, and sought to reconcile them in a critical or dialectical philosophy, hoping to do justice to both. The God of Plato, Aristotle, Philo, Plotinus, Spinoza, Hegel, and

28. Elton Trueblood, *The Logic of Belief*, New York: Harper and Brothers Publishers, 1942, p. 294.

even of Augustine and Aquinas to some extent, was the Absolute Ground of all finite existence. He is the Good (Plato), the Prime Mover (Aristotle), the Unknowable (Plotinus), the Absolute Substance or Spirit (Spinoza and Hegel). He is above all being and knowledge. He is *to on* (Philo), Pure Being, the Unlimited, unrelated, without attributes, immutable, impassable, hence impersonal. Spinoza's Absolute Substance, for example, is the All, the Unlimited and Unrelated, because there is nothing outside of this Substance to limit It. Man's freedom does not limit It because human freedom is really an illusion. Man is a part of God for God is the All. This is Spinoza's brand of pantheism. Hegel's God is similar (Absolute Spirit), yet, unlike Spinoza's fixed Absolute, Hegel's Absolute is Process, Development.

It is easy to see why such conceptions of God left a spiritual vacuum in the "hearts" of men, even though their "heads" might have been satisfied. A God beyond all being and knowledge, who could only be dimly seen through the power of the Logos, after a process of abstraction from the particular to the universal, was not a God who could satisfy the religious yearnings of men starved for love, and longing for deliverance from sin and guilt. The Absolute God, lost in Negation, had no appeal for the distracted, finite person, facing concrete and positive realities. Man needs a personal God, a loving heavenly Father, one who is Other, yet one who is Near. This is the true God of Christian faith and experience, but this God had been lost in utter transcendence and abstraction. From the time of Kant many earnest minds have been busy with this problem. God must be brought close again to men's hearts. He must become again the One in whom men's restless hearts find peace. He must again be the immanent One who inspires man with the "feeling of absolute dependence." He must again become the One who reconciles the world to himself in Christ Jesus.

Among those who have been busy in an attempt to destroy the distant, logical, fixed, all-pervading Absolute of

the speculative, philosophical theologies are the particular theistic finitists that we have discussed in this article. E. S. Brightman and P. A. Bertocci especially have been concerned with the task of making God more real and accessible to man. A finite God is closer to man than a faraway Absolute. According to Brightman, worship, prayer, and moral endeavor are made easier and more effective when God is conceived as finite.

While we may applaud some of the motives of Brightman and Bertocci, we must not fail to see that these finitists, while they have seen clearly the unsatisfying aspects of the Absolute God of speculative philosophy, have at the same time failed to see that the God of the Hebrew-Christian tradition is not necessarily the God of the Greek speculative philosophers. They have failed to see that the God of the Biblical revelation is the Absolute, yet limited and related. He is limited by his creation and by man's freedom, but his limitation is self-imposed. His relatedness is not obliterated by his Absoluteness, but rather more strongly emphasized; for the Absolute God of Christian faith is the Absolute Person, glorious and sublime, yet gracious and merciful, the Judge and yet the Saviour of men. He is self-limited but not finite. He created man a free, moral agent, knowing that in so doing he was limiting himself. The evils that have come from God's free acts are not *necessarily* beyond God's control. He permits them because he will not violate the freedom of man, for to do so would be to rob man of the essentials of personality: power of intellect, freedom of will, and the expressions of affections and feelings. For these reasons Christian faith steadfastly refuses to surrender the conception of God as absolute in power, love, and wisdom. Evil must not be explained at the expense of God, no matter how difficult it is to understand the "ways of God with man." For to explain evil at God's expense, as the finitists have attempted, is to vitiate the only Standard by which evil can not only be explained but finally overcome, that is, by the Absolute God of power, wisdom, and redemptive goodness and love.

THE MIRACULOUS CONCEPTION

Part II: The New Testament

BY DALE MOODY

In the previous article on Matthew 1:18-25 the crucial importance of the conception by the Holy Spirit was pointed out. The male agency is clearly and completely excluded by the testimony of Scripture which says:

When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit.¹

If there are parallels to this in Jewish thought the monumental research by Strack and Billerbeck has failed to discover it. They say:

Pneuma hagion, ruach hakodesh signified in Mt. 1:18 the life-giving and creative power of God; in this sense *ruach hakodesh* does not seem to be found in the older rabbinical literature.²

And again:

Thus over against Jewish thought Mt. 1:18 means something absolutely new.³

It is this "absolutely new" point that we have sought to emphasize in the search for a coherent Christology that gives proper emphasis to the eternal Godhead of the Son of God and the true humanity united with deity in the Incarnation. The uniqueness of this new point in Jewish thought is remarkable indeed when due consideration is given to the claim that the Hebrew original is behind both Matthew 1:18-25 and Luke 1-2.⁴ The angel, in the word to Joseph, also says:

1. Matthew 1:18 (RSV).

2. Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1922), I. 48.

3. *Ibid.*, I. 49.

4. The comment on *Yeshua'* and *Yoshia'* behind Matthew 1:21 made this assumption clear in the previous article (L.4.458) and the interested reader should consult R. A. Aytoun, "The Ten Lucan Hymns of the Nativity in Their Original Language," *Journal of Theological Studies*, XXVIII. 274-288, for substantial support to this assumption for Luke 1-2.

Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit.⁵

This new point in Jewish thought is further elaborated in the Lucan narrative of the nativity of our Lord. It is not necessary to repeat the detailed defense of the Lucan text which appears in the work of J. Gresham Machen.⁶ The integrity of the text is here assumed, and the purpose now is to give more than common emphasis to the work of the Holy Spirit.

The first problem for consideration is linguistic. *Parthenos* is used eighteen times in the New Testament in seven different chapters. It is very clear in Matthew 1:23 that Mary was only betrothed, not married, until Jesus was born (Matthew 1:18; Luke 1:27; 2:5). In the previous article on Matthew 1:18-25 Jewish marriage customs were surveyed, and the language of betrothal and marriage does not involve any contradiction.⁷ Besides the quotation of Isaiah 7:14 in Matthew 1:23, Matthew uses the word three times in the parable of the ten maidens (Matthew 25:1, 7, 11). The context here reveals clearly the constant meaning of unmarried persons, but it is doubtful that it guarantees these "bridesmaids" (Charles B. Williams) had never had sex relations. They were clearly unmarried, and it may be presumed untouched, but that is about as far as the context takes the reader. In the birth of our Lord it is important to get beyond presumption. In the Lucan writings *parthenos* appears twice in Luke 1:27 and also in Acts 21:9. The context of Luke 1:27, as in the case of Matthew 1:23, makes it clear beyond any doubt that Mary had no sex relations whatsoever before the birth of our Lord. This certainty, however, comes from the plain statements and textual integrity of the narratives and not from the universal usage of *parthenos*. It is the great wisdom of Machen's work that his major argument concerns textual integrity of the narrative. Acts 21:9

5. Matthew 1:20.

6. *Op. cit.*, pp. 44-168.

7. See further David R. Mace, *Hebrew Marriage* (London: The Epworth Press, 1953), pp. 165-183.

suggests nothing other than the fact that Philip's daughters were "unmarried" (RSV). Sex relations would not exclude the capacity to prophesy (Isaiah 8:3).

Parthenos in Paul presents two chapters more worthy of lengthy discussion than space permits. 1 Corinthians 7:25, 34, 36, 37, 38 use the word six times, and the failure to understand the problem at hand has made the AV translation ambiguous and the ASV absurd. Both of them sound as if the man is permitted to marry his *virgin*, but by the insertion of the word *daughter* the ASV sounds as if Paul is permitting a man to marry his own "virgin daughter"! The clue to the passage seems to be in the background of the RSV translation where *parthenos* is translated "betrothed." Here the discussion on Biblical marriage customs in my article on Matthew 1:18-25 should again be recalled. Betrothal and marriage were usually about one year apart, but the woman was the wife and the man was the husband from betrothal forward unless a divorce was given either before or after marriage. In 1 Corinthians 7 Paul seems to deal with what has been called "spiritual marriage."⁸ This is the case in which a man may live with a woman in a state of betrothal without the consummation of marriage in sexual experience. In 7:25 *parthenon* includes both men and women and means "the unmarried" (RSV). If the man and girl (*parthenos*) should decide to go on from betrothal to marriage no sin will be committed (7:28), although "worldly troubles" will follow. This "unmarried woman or girl" (7:34 RSV) will find her interests divided if she marries and tries to please her husband. It seems that *agamos* (unmarried) and *parthenos* are used as synonyms in 7:34. At least the parallel of 7:32f., where the contrast is between the unmarried and married man, would suggest a parallel contrast in 7:34f. between the unmarried and married woman (*gune*). Furthermore, the singular verb (*merimna*) is most natural with the singular subject (*he gune he agamos kai he parthenos*). *Merimna* is used four times in 7:32-34, and it is unnatural to regard the subject a plural in 7:34a when it is clearly singular in the

8. See *Shepherd of Hermas*, Sim. IX. 11, for an example.

other three times (7:32, 33, 34b). In 7:36 Paul is telling the man that no sin will be committed if he abandons his original purpose of a betrothal only and consummates marriage in sex relations, although the man would do better to remain in the betrothed state. The translation of the RSV rescues this passage from a fog of ambiguity. The whole problem is solved when it is recognized that the distinction between *gameo* (7:36) and *gamizo* (7:38) tends to disappear in later Greek.⁹ This is the view adopted by the present writer. In 2 Corinthians 11:2 Paul is jealous for the church of Corinth which he had betrothed to Christ in order to present her "as a pure bride (*parthenon hagnen*) to her one husband" (RSV). Paul fears "that as the serpent deceived Eve by his cunning," false teachers (11:13-15) would lead the church "astray from a sincere and pure devotion to Christ." If the word *parthenos* always conveyed the idea of purity there would be little purpose in speaking of a "pure *parthenos*" in contrast to Eve who was deceived by Satan. It is not clear here whether Paul actually has in mind the Jewish idea that Cain was the offspring of Satan and Eve whom he seduced.¹⁰

Parthenos in Revelation 14:4 arrives at the ascetic meaning toward which Paul was moving in his Corinthian correspondence, but the *parthenoi* turn out to be chaste men who had not been defiled with women instead of chaste women who had not become defiled by men. *Parthenos* is here used in contrast to *porne* (harlot) (Revelation 17:1, 5, 15, 16; 19:2) to designate the redeemed who will be presented as the bride of Christ (Revelation 21:2, 9; 22:17). This ascetic tendency in Paul and John, joined with the influence of the nativity narratives of our Lord, transferred the mean-

9. James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), p. 121. Clarence Tucker Craig, in *The Interpreter's Bible* (New York and Nashville: Abingdon-Cokesbury Press, 1953), Volume 10, p. 87.

10. The wider significance of this passage is discussed in Claude Chavasse, *The Bride of Christ* (London: The Religious Book Club, 1939), pp. 66-68. See Irenaeus, *Against the Heresies*, III.22.4 for the contrast between Eve the disobedient *parthenos* and Mary the obedient *parthenos*.

ing of *parthenos* from the original idea of a young woman to the derived idea of virginal purity.¹¹

Outside the Bible *parthenos* is often used of unmarried women who had sex relations. The Greek epic poet Homer (c. 9th century B.C.) wrote of Astyoche as:

the honoured *parthenos*, conceived of mighty Ares,
when she had entered into her upper chamber; for
he lay with her in secret.¹²

Pindar (B.C. 522-448?) speaks of the fair-robed Coronis who "slept in the couch of a stranger who came from Acadia" and who was unable to escape the watchful eye of Loxias.

Even so, at that time, he knew of her consorting
with the stranger, Ischys, son of Elatus, and of her
lawless deceit. Thereupon did he send his sister,
Artemis, speeding with restless might, even to Lac-
ereia, for the *parthenos* was dwelling by the banks
of the Boebian Lake; and a hateful doom perverted
her and laid her low, and many of her neighbors
suffered the same, and perished with her.¹³

The Greek tragic poet Sophocles (B. C. 496?-406) describes Heracles charging Hyllus to take the *parthenos* Iole to wife after he is dead and to "let not another have her who by my side hath lain."¹⁴ And the Greek comic dramatist Aristophanes (B.C. 448?-380?) has the lines:

When, for I was yet a *parthenos*,
and it was not right to bear,
I exposed it, and another
did the foundling nurse care.¹⁵

Then the Papyri has the statement:

I have charged you more than once
"Take away your children born of a maiden"
(*partheneia*)¹⁶

These are sufficient to show that the mere use of the word

11. Gerhard Delling, "Parthenos," *Theologisches Worterbuch zum Neuen Testament*, herausgegeben von Gerhard Friedrich (Stuttgart: W. Kohlhammer Verlag, 1953), V: 824-835.

12. Homer, *Iliad*, II.514f. (Loeb).

13. Pindar, *Pythian Odes*, III. 32-37 (Loeb).

14. Sophocles, *Trachiniae*, 1219-1229 (Loeb).

15. Aristophanes, *The Clouds*, 530f. (Loeb).

16. James Hope Moulton and George Milligan, *op. cit.* p. 494.

parthenos did not assure sexual purity. Delling is no doubt correct in claiming that the emphasis of the word *parthenos* lies no more on the idea of the girls being actually untouched than the use of the term young girl (*das junge Mädchen*).¹⁷ And it should be added that any appeal to the use of "maid" in the AV translation of Deuteronomy 22:14 must also consider Amos 2:7 where the Lord says "a man and his father will go in unto the same maid, to profane my holy name" and Genesis 16:2, 5, 6, 8 where the "maid" Hagar became pregnant by Abram.

The second problem in the Lucan nativity narrative is literary. It has already been said that conception by the Holy Spirit has no known parallels in Jewish thought, but the question of Greek parallels remains. In the New Testament the parallels between the annunciation to Zechariah and the annunciation to Mary need to be considered. With a slight modification of the parallel columns presented by Machen,¹⁸ seven units are evident:

Luke 1:5-7, 11-20

1

1:5-7

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and both were advanced in years.

2

verse 11

And there appeared to him an angel of the Lord standing on the right side of the altar of incense.

3

verse 12

And Zechariah was troubled when he saw him, and fear fell upon him.

Luke 1:26-38

1

1:26f.

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

2

verse 28

And he came to her and said, "Hail, O favored one, the Lord is with you!"

3

verse 29

But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be.

17. Gerhard Delling, *op. cit.*, V: 825.

18. *Op. cit.*, pp. 152-154.

4

verses 13-17

But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

5

verse 18a

And Zechariah said to the angel, "How shall I know this?"

6

verse 18b

For I am an old man, and my wife is advanced in years."

7

verses 19-20

And the angel answered him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you this good news.

And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time."

8

verses 30-33

And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

9

verse 34a

And Mary said to the angel, "How can this be,

10

verse 34b

seeing I know not a man?"

11

verses 35-38

And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.

And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible."

And Mary said, "Behold I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

Special attention should be given to three units of contrast. The first contrast is between Luke 1:5-7 and Luke 1:26f. Elizabeth was an old woman, but Mary was a *parthenos*. There is no doubt that A. T. Robertson¹⁹ and J.

19. A. T. Robertson, *An Introduction to the Textual Criticism of the New Testament* (Nashville, Tennessee: Sunday School Board of Southern Baptist Convention, 1925), p. 110.

Gresham Machen²⁰ are correct in giving proper emphasis to *parthenos* in the nativity narratives, but it should not be concluded from this fact that the word *parthenos* can bear the burden of our Lord's unique conception alone. The word *parthenos* alone would lead to the high probability that the narratives intend to teach that Jesus was conceived apart from male agency, since *parthenos* is usually used to designate untouched girls, but it is important to move beyond high probability in such vital matters. Why walk on the one leg of linguistic study alone when the unused literary leg is stronger? It is not suggested that we shift from the leg of the Virgin Birth to that of Miraculous Conception, but that we walk on both.

The second contrast is between Luke 1:18b and Luke 1:34b. The great age of Zechariah and Elizabeth raised Zechariah's question: "How shall I know this?" The sign of dumbness (Luke 1:19-23) was given, but there is no question that John the Baptist is to be born of a barren woman who was enabled of God to conceive by natural generation (1:13). This is a parallel to the examples of Old Testament already mentioned. John the Baptist was born of a male and a female just as Isaac (Genesis 17:19; 18:9-15; 21:1-7) and Samuel were (1 Samuel 1:20). On the other hand, Mary's question was raised by the fact that she had never had sex relations with any man (Luke 1:34b). She did not doubt the annunciation of the angel as Zechariah had done but asked the important question: "How shall this be?" (Luke 1:34a). And this is the crux of the whole matter of the Miraculous Conception. Even after it is proven that Mary had known no man, Mary's question remains: "How shall this be?" (Luke 1:34a). The traditional emphasis on *birth* from a *parthenos* has not always given sufficient stress to conception nine months before birth.

The third contrast is between Luke 1:15 and Luke 1:35. John the Baptist was filled with the Holy Spirit even while he was in his mother's womb (Luke 1:15), and this apparently took place when "the babe leaped in her womb and Eliza-

20. *Op. cit.*, pp. 122-127.

beth was filled with the Holy Spirit" (Luke 1:41) three months before John the Baptist was born. The greatest of the prophets was *filled* with the Holy Spirit six months after he was conceived by natural generation, but the Son of God was *conceived* by the Holy Spirit by supernatural generation apart from the male agency altogether. It is true that Isaiah 32:15 looked forward "until the Spirit is poured out upon us from on high," but this means no more than the promise of Joel 2:28 fulfilled in Acts 2:17 (cf. Acts 2:33). The verb *eperchesthai* (to come upon) in Luke 1:35 is never used of sexual intercourse in the LXX, and besides Isaiah 32:15 it is associated with *pneuma* in Numbers 5:14, 30 where it has to do with the "spirit of jealousy." The creative activity of the Spirit is found in both creation (Genesis 1:2; Psalms 33:6; 104:30; 147:18) and redemption (Ezk. 37:14; Is. 44:3f.) in the Old Testament, but the idea of spiritual conception is foreign to it. The key word in Luke 1:35 to describe what happened when the Holy Spirit "came upon" (*epeleusetai*) Mary and "the power of the Most High" overshadowed her is *episkiasei* (will overshadow). In Exodus 40:35 "the cloud abode" (LXX, *epeskiazen*) upon the tabernacle (*skene*) when "the glory of the Lord filled" it. The word *episkiazein* is used to describe the miracle of the Transfiguration when "a cloud overshadowed (*episkiazousa*) them" (Mk. 9:7. cf. Mt. 17:5; Lk. 9:34) and Peter proposed to build three tabernacles (*skenas*). Therefore, by the miraculous work of the Spirit Mary became the tabernacle of the glory of God. The supernatural breaks through into the natural in the miracle of the Incarnation of him who is the *Shekinah* glory of God (cf. John 1:14). Here is the point where the proper emphasis can be given to both the eternal Godhead of the Son and to the reality of his Incarnation. Therefore, it can be concluded that conception and birth of John the Baptist is parallel to the wonder births of the Old Testament, but the conception of our Lord by the Holy Spirit and the consequent birth from Mary the *parthenos* is unique. His holy and sinless life on earth began with a holy and sinless birth.

The problem of parallels outside the New Testament has been as hotly debated as the relation of the annunciation to Zechariah and to Mary. The Jewish Hellenistic philosopher Philo Judaeus (c. 20 B.C.—c. 54 A.D.) has been appealed to for parallels. The most important passage is *On the Cherubim*, 40-52, but appeal to this is soon dissipated when it is discovered that Philo is not speaking of human beings at all but of the begetting of the soul or of the virtues of the soul. Sarah, Leah, Rebecca, and Zipporah are transformed by the allegorical method. Philo held that "woman signifies in a figure sense-perception" (41) and that "the helpmeets of these men are called women, but are in reality virtues" (41). By this allegorical method he is able to turn a *parthenos* into a woman and make what "before was a woman into a *parthenos* again" (50). In reality this gives no light on the problem of the Miraculous Conception, but it has been put forth as a parallel.²¹

The Greek biographer and moralist Plutarch (46?-120?) has been appealed to for a parallel to the conception by the Holy Spirit.²² The crucial quotation follows:

And yet the Aegyptians make a distinction here which is thought plausible, namely, that while a woman can be approached by a divine spirit (*pneuma plesiasai theou*) and made pregnant, there is no such thing as carnal intercourse and communion between a man and divinity.²³

Plutarch is relating the legend that told of Numa, after the death of his wife, withdrawing into solitude to have intercourse with the divine being Egeria. Plutarch does not believe this can happen between a man and a goddess, but he relates the Egyptian belief that it was possible between a woman and a god. Careful examination of the passage reveals the fact that he is speaking of real sexual intercourse and the *pneuma* is none other than the Egyptian designation for Zeus (Amon). Another passage in Plutarch makes the

21. Hans Leisegang, *Pneuma Hagion* (1922).

22. Hugo Gressmann, *Das Weihnachts—Evangelium* (1914); Eduard Norden, *Die Geburt des Kindes* (1924).

23. Plutarch, *Numa*, 4.4 (Loeb).

identification of the *pneuma* (Amon) and Zeus clear²⁴ This and other stories of how Zeus begat such persons as Hercules, Perseus, and Alexander constitute nothing more than mythological fornication. The same sordid state is found in the stories of Apollo begetting Ion, Asclepius, Pythagoras, Plato and Augustus. The gulf between these pagan myths of polytheistic promiscuity and the lofty monotheism of the Miraculous Conception of Luke 1:34f. is too wide for honest research to cross. A hymn rooted in Hebrew theology could not imagine sexual intercourse between God and Mary. Yahweh has no consort!

The tedious effort to cross the yawning chasm between mythological speculation and historical monotheism has combed the ancient sources relevant and irrelevant to the nativity narratives of our Lord, but they have all fallen short of success. The belief that Jesus was "conceived by the Holy Spirit and born of the Virgin Mary" is unique and rests on more solid research than is commonly supposed.²⁵

24. Plutarch, *Isis and Osiris*, 36.

25. J. Gresham Machen, *op. cit.*, pp. 317-379.

THE NORTH ROCKY MOUNT BAPTIST CHURCH DECISION

BY ROBERT A. BAKER

In a recent issue the *Review and Expositor* carried the text of a judgment in which a Superior Court in North Carolina awarded the property originally owned by the North Rocky Mount Baptist Church to the plaintiffs, who constitute the minority party.¹ This case has received and is still receiving widespread publicity, principally because the defending majority had followed the views of their pastor, an ardent disciple and former seminary teacher of the General Association of Regular Baptists. It is not the purpose of this discussion to review the unseemly recriminations which followed the judgment in favor of the minority, but to discuss the principles involved, which would have been the same if denominational lines had been uncrossed.

Many Baptists are looking askance at the fact that the ancient Baptist principle of majority rule has been confounded. It should be said that from a legal standpoint the crucial vote which brought schism occurred in a church conference that had been properly called. Adequate notice was given to all concerned that a vote would be taken on August 9, 1953, which would decide whether the church should remain in affiliation with the state convention and the Southern Baptist Convention. The result of the vote showed 241 favoring withdrawal on the grounds of modernism, 144 opposing such withdrawal, and approximately 200 abstaining from voting. It is not material that a subsequent canvass of the entire membership revealed that a majority of the members desired to remain in fellowship with the state and southwide conventions. The majority of the church in conference, after due notice, voted to separate from previous affiliation. This being true, then, on what ground did the court base its judgment that the minority should retain the church property? The facts are clear at this point also. After noting that the decisions of American courts in these

1. *Review and Expositor*, Vol. LI, No. 3, July, 1954, pp. 364ff.

matters are not uniform because of individual circumstances, the Superior Court judge asserted the determinative principle that in Baptist life the majority rules and controls church property so long as it is "true to the fundamental usages, customs, doctrine, practice, and organization of Missionary Baptists." In any schism the church property belongs to the "true congregation" which adheres and submits "to the regular order of the church, local and general, whether a majority or minority of the membership." The court held that the evidence showed that the majority group in the schism had departed from such fundamental usages of the church and denomination, and upon these grounds awarded the property to the minority, who were identified as "the true church." The case has been appealed to the North Carolina Supreme Court, but insofar as the principles in this discussion are concerned, it will make little difference whether the decision of the Superior Court is affirmed or reversed.

There is nothing new in this decision. Both in Baptist ecclesiology and American jurisprudence, there is considerable and ancient precedent for supporting the minority against the majority in a church schism. In 1756, for example, the Charleston Association outlined the procedure for the minority to follow if the majority should "introduce errors" into the church, and this involved the recognition of the minority as the true church. The split in the First Baptist Church of Nashville, Tennessee, in 1858, involved this principle, although property rights were not contested. The majority under Dr. R. B. C. Howell (then president of the Southern Baptist Convention) was refused recognition by the Concord Association and by the General Association of Middle Tennessee and North Alabama, while the minority (a very small group) under Dr. J. R. Graves was judged to be the "true church."

American law has followed the same principle in many of its decisions. If it could be shown that the majority had departed from the fundamental usages and doctrines of the Baptists, the property was awarded to the faithful mi-

nority. In the case of *Ferraria vs Vasconcellos*, the Supreme Court of Illinois ruled that those leaving the tenets and doctrines of the denomination forfeit their right to the property "even if but a single member adheres to the original faith and doctrine of the church." (See B. F. Fuller, *History of Texas Baptists*, p. 428). Fuller quotes a number of decisions by various state supreme courts illustrating the right of the faithful minority to retain the property. Curiously enough, Fuller's target in his lengthy discussion was a decision by the Supreme Court of Texas in 1900 to the contrary; that is, the "heretical" majority was upheld by the highest Texas tribunal. Fuller complained that this decision and the adoption of this principle would imperil the Baptist churches of the land; that this would permit the majority to change the doctrines of a Baptist church at will and might divert the property to the propagation of antagonistic principles—of Mormonism or Mohammedanism. He accuses the court of cutting loose from all precedent and standing alone. He concluded,

As long as this case stands it will be a menace to Baptist churches in Texas. They stand in peril of being converted to the support and propagation of any strange and antagonistic doctrine whenever a majority may so determine (*Ibid.*, p. 465).

Dr. Fuller vigorously assailed a decision that granted the property to the *majority*; now many Baptists are alarmed because the *minority* gained control of the property. The forebodings of Dr. Fuller relative to the doctrinal defection of Baptist majorities have not been fulfilled, and without doubt Baptists will rock along regardless of how the Supreme Court of North Carolina decides the pending action. As a matter of fact, it is difficult to know which of the two principles—the rule of the majority or doctrinal conformity—is more nearly fundamental to Baptist life. They concern different facets which are not necessarily antagonistic to one another but most certainly are not always congruent. At the same time, there is a considerable overlapping and neither can be disassociated from the total objective conception that Baptists call their faith.

It is quite probable, however, that the implications involved in this and similar decisions offer more difficulty than the more publicized area of discussion. These difficulties will be touched upon briefly; it is easily observable that there is a pyramiding in the interaction of these influences, but this will be left to the judgment of the reader.

(1) It is likely that this decision will result in much more emphasis on uniformity among Baptist churches. The basic issues in this case have been somewhat obscured by denominational rivalry in the background. But, as pointed out previously, the judicial precedent is clear and quite abundant at the point of insisting that the "true church" is the one which adheres to the usages and doctrines of the forefathers. The most vital question that the Supreme Court of North Carolina must face (and perhaps the only question) is whether the majority departed from the customs, doctrines, and practices formerly held. The alleged deviations from the former norm by the majority of the North Rocky Mount Baptist Church constitute the critical and decisive question. Were there such deviations, the court must ask itself, as to show an actual departure from the former tenets? Such a question, of course, cannot be answered by slide rules or mathematical tables. It is one of those imponderable queries that even when answered, one way or another, leaves one with a sense of fractional frustration. With this sort of picture in the background, it is quite likely that the principal efforts of both parties in future schisms will turn toward showing that they have not departed from such usages and doctrines. This undoubtedly will tend toward the attenuation of areas of non-conformity. It is interesting to ponder on the ultimate direction such a tendency might take. Early American Baptists—Six Principle, Seventh Day, Primitive, Separate, Regular, etc.—doubtless would have raised their eyebrows at the thought of making adjustments and refinements as a means of holding church property in the event of court action.

(2) This decision may well provide a tendency toward inertia on the part of Southern Baptist churches. It goes

without saying that Baptists have progressed considerably in the last several centuries. While holding to the fundamental doctrines of their forebears, American Baptists have developed in ways which were unknown to their fathers of the eighteenth century. State and general denominational and missionary organizations have been developed; organizations for teaching, training, women's work, and men's activities have been highly articulated and channeled into co-operative molds; uniform literature, educational institutions, ministerial provision, radio and television outlets, and scores of other items mark the attempt of Baptists to carry out Christ's commission in a constantly changing environment. Doubtless the recognition that deviation from the old usages and customs might result in the loss of church property in the event of schism would not cause a rapid revolution in the thinking of American Baptists; but the tendency will be toward inertia. This impulse might well, with other co-operative factors, tend to "fix" or "set" such customs and usages as now prevail as a defense against possible charges in a trial involving church property.

(3) Perhaps the most serious issue brought forward by the decision in this case involves the encroachments of secular life. Baptists have always been unusually jealous of the rights of the local churches. It is quite surprising that Dr. J. R. Graves, Landmark pioneer, was willing to accept the adjudication of an authority outside a local Baptist church. Dr. Graves' position is too well known to require an extensive statement of his characteristic doctrines. He identified the Kingdom of Christ with local Baptist churches and exhaustively struggled to prove that local Baptist churches alone are authoritative because of apostolic doctrine and apostolic succession. Yet his editorial on October 30, 1858, in the *Tennessee Baptist*, baldly asserts:

When the majority and the minority both claim to be acting in accordance with the Word, who will decide between them? Who can say to a majority, you are wrong, and to a minority, you are right? Our answer is, *the brethren of the other Churches*. But

how can they do this and yet each Church continues separate and independent? Very easily. They simply say, which of these bodies, the minority or the majority, they will recognize and treat henceforth as their *Sister church*. It is one of the prerogatives of every *Independent Church* to say what other body she will regard as equal with herself a true Church, sound in faith, and scriptural in order. . . . So as the Churches, Associations and Conventions of our brethren choose to say to any minority claiming to be a Church, You are right, and we can associate with you, and to a majority claiming to be the same church, You are wrong, and we cannot recognize you, this is just what the Word of the Lord requires.

This rather surprising judgment undoubtedly resulted from a forced compromise because of Dr. Graves' own position as the minority in a church schism. Graves continually assailed vigorously any group which might be subversive to the *well being* (*bene esse*) of the local Baptist body (even to the point of attacking the Southern Baptist Convention), yet, surprisingly enough, he accepted the authority of a body outside a local church (in this case other local churches) to authenticate the *being* (*esse*) of the church. This court decision represents a far more radical shift. Graves rested his opinion on the fact that brethren of other Baptist churches, which were themselves divinely authoritative, had insight by the Word of the Lord to recognize sister churches, whether the minority or the majority in a schism. The secular court ostensibly was simply ruling on the property rights involved; yet to arrive at that decision a secular court (without reference to religious conviction or affiliation) sifts the religious convictions of the two parties in a Baptist church and adjudicates on the most sensitive and vital point of Baptist life: the *being* or essence of a true New Testament church. This means that a secular judge must do something which even the wisest Baptist, steeped in Baptist history and doctrine, could never do: he must decide (according to his own statement) what portion in the schism constitutes the *true church* and which are the Nicolaitans.

The opening wedge comes in the adjudication of property rights; but property rights, in view of the jurisdiction claimed by the courts, must necessarily involve the identification by a secular court (through examination of the consciences of the litigants) of the true church of God! A pretty good assignment, even for the angels.

(4) A final word concerns the multiplying of denominational influence. Since the trial the General Association of Regular Baptists have made much of the "influence" of associations and conventions—denominational influence. Yet in the very process of their discussion they admit that churches may constitutionally leave convention fellowship at any time and assert that many churches are doing so. Such an admission nullifies any argument that the local churches of the Southern Baptist Convention may not legitimately leave that fellowship. Yet the other side of the fact must not be neglected. Only one completely unacquainted with Baptist history and naively unfamiliar with elementary principles of denominational development would deny that the rise of co-operative enterprises among Baptists has brought new and added interdependence among their churches, and to that extent constitutes a self-limitation on the part of Baptist churches who choose so to co-operate. Those who have been in the stream of Southern Baptist life for any length of time are aware of the passionate zeal of each Southern Baptist (including denominational leaders) for the complete autonomy of the local church. Unlike some other groups of Baptists who have been influenced by extreme Landmark tendencies, Southern Baptists believe that no power on earth can fetter local Baptist churches, not even the vote of the Association. Southern Baptists deny that associations are "churches" and have the power of "churches." No organization can bind a local Baptist body.

Without question, however, this decision magnifies denominational influence. The "expert" witnesses at such trials could hardly qualify if they were not in the denominational stream. The text of the North Rocky Mount judgment indicates that not only the practices of the local body,

but also those of the larger group—named the “general” church and meaning the denomination—must be considered in returning the decision. Such facts as these might lead toward denominational standards as the norm.

There is no easy solution to any great problem. It should be plain, however, that some of these implications should, if possible, be minimized by the best wisdom of the Baptists. It is certain that there will be more of these cases in the future because of the publicity given to this one. Ofttimes disgruntled minorities have not sought judicial reprisal only because they did not believe they could be successful. Even though the property involved may be inconsiderable, vindication is considerable. It should be recognized that the state laws dealing with property rights of churches are not uniform. Baptists in each state would do well to prepare a compilation of laws in their state applicable to such cases. In addition, active steps should be taken to educate the churches before schism occurs. The churches themselves could, if they wished, eliminate many of the dangers involved in this sort of action. These secular courts have no jurisdiction unless the parties in a Baptist schism file suit. The loss of a considerable amount of church property would be better than to incur some of the perils involved. Another alternative would be for Baptist churches generally to adopt inhibitory sections into their fundamental laws. With the assistance of the many fine Baptist attorneys in the churches, they could draw up an agreement covering the articles of faith and the protection of the rights of the majority and minority. Articles dealing with the possibility of schism would not be difficult to word in such fashion that the will of the church could be carried out in the event of division. It would then be unnecessary for a secular tribunal to determine which part of a Baptist church was the true church. Many of the dangers inherent in the whole issue of court action would then be minimized.

FOXEE, WICLIFF, AND THE CHURCH OF ENGLAND

BY AUSTIN C. DOBBINS

Twenty-nine years after the proclamation of the Act of Supremacy which separated the English from the Roman Church, there appeared an unwieldy folio entitled the *Actes and Monuments of these latter and perillous dayes, touching matters of the Church* (1563). More familiarly known as the *Actes and Monuments of the Church*, or simply as the *Book of Martyrs*, this volume is deservedly famous for its spirited accounts of the sufferings and triumphs of the sixteenth-century English martyrs and for its presentation of Puritan principles which led eventually to the revolution of 1649. Less generally recognized is the significance of Foxe's work to Anglicans as well as to Puritans as the popularizer of the view that John Wicliff was the originator of the English Reformation. For well over a hundred years Foxe's view of Wicliff was attacked by Catholics and defended by Anglicans and Puritans alike. Indeed, to a remarkable extent the history of English Protestant thought during the sixteenth and seventeenth centuries paralleled the history of the various attacks and refutations of attacks upon this one phase of Foxe's work.

"Where was your church before Luther?" asked Catholics again and again of those who in the sixteenth century styled themselves the reformers of the Church. Foxe's answer in the *Actes and Monuments* represented one of the two generally accepted replies involving Wicliff which were advanced by English apologists. To Foxe, Wicliff was the most important of the medieval forerunners of the Reformation, the undoubted "champion" of God who, when "all the world was in most desperate and vile estate," stepped forth to attack corruption and to restore the Church anew to the truth of God.¹ At variance with Foxe's view of the post-Nicaean origin of the Reformation was the ante-Nicaean view of John Jewel, whose *Apologie . . . of the Church of Eng-*

1. See notes at end of this article.

lande (1562) was considered the official defense of Anglicanism. To Jewel, the English Reformation represented a return to the true Catholic faith of the first centuries. Therefore, unless "the prophets' faith, or the gospel, or else Christ himself" was to be considered "new," it was impossible to charge the Church of England with novelty in doctrine.² "As for John Wickliffe, John Husse, Valdo, and the rest," stated Jewel in his *Defense of the Apologie* (1570), "for oughte we knowe . . . they were Godly menne." Yet by no means was their authority to be equated with that of the Scriptures of the early fathers of the Church. "We succede not them, nor beare theire names. We succede him whose word we professe."³

Of the two explanations concerning the origin of the Reformation and of the doctrines of the Church of England, Foxe's view proved to have the stronger nationalistic appeal.⁴ Since Wicliff, an Englishman, had been singularly called of God to rid the Church of its corruption, and since Wicliff's doctrines were basically the same as those accepted by the now reformed Church of England, it was this Church, then, which clearly had been chosen of God to be the special instrument through which Christ's teachings were to be transmitted to the world. This view of the Church could not fail to appeal to English Protestants (although, of course, it was questioned by Protestants who traced their origin to other reformers). Foxe presented "proof" that the Church of England had existed visibly throughout the ages. To be sure, Luther rightfully should be considered the immediate leader of reform; nevertheless, before Luther lived Huss, the forerunner of Luther, and before Huss lived Wicliff, the true begetter of the Reformation. As the lineal successor of the Wicliffites, and before Wicliff, of the Waldenses and of the Albigenses, the Church of England was, therefore, both the spiritual and the chronological successor of the holy and apostolic Catholic Church as it had existed before the advent of Antichrist in the thirteenth century.⁶

Foxe's claims with regard to Wicliff apparently went unchallenged in print until two years after the English trans-

lation of the *Actes and Monuments*. Then, in 1565, Catholic objections began to be urged strongly.⁷ In *A Fortresse Of The Faith*, charging inconsistency, Thomas Stapleton called for a re-examination of the facts. Stapleton suggested that Jewel should be forced to recant for maintaining expressly "that Luther and Zwinglius came first to the knowledge of the truth" and that before Luther the Pope had "blinded the whole world this many a hundred yeare." He recommended that Foxe be made to retract "the hougry donghill of his Actes and Monuments" for falsely claiming that Wicliff was the first apostle of reform.⁸ Obviously consistency was not a virtue to be found among the doctrines of the new church. Nor was this to be expected. For, argued Stapleton, regardless of the view it assumed, neither view permitted the English church to claim visibility through the centuries or to maintain that the authority of its bishops was based upon a valid apostolical succession.⁹

Actually, continued Nicholas Harpsfield, in *Dialogi Sex Contra . . . Pseudomartyres* (1566), it was a distortion of fact to assert that the doctrines of the Church of England were based upon or were to any appreciable extent visibly derived from the teachings of Wicliff.¹⁰ "Sunt enim illae litterae falsae ac corruptae; cum non modo a Synhodo quodam Romana, sed & de communi totius Academiae Oxoniensis sententia Vuicleuus haereticus sit pronuntiatus."¹¹ Thus, inasmuch as Wicliff's English contemporaries had rejected Wicliff's doctrines, it would seem ill-advised to press the claim that the Reformation began visibly in England or that the English church was validly medieval in its origin.

In truth, asserted Foxe's adversaries, Wicliff was no leader of clerical reform at all. Rather he was an inciter of sedition against the lawful authority both of church and state. Writing to the newly crowned Queen of England, Harpsfield warned that "Vuicleui doctrina nisi mature opprimeretur, totam Angliam magnis motibus conquassatum, & periculoso incendio inflammatum ita atque ita iudicasse Regem, optimares, & populum cum clero apparet. . . ."¹² Again, challenged Stapleton, "Have ye not then in M. Foxe,

Sir Iohn Oldcastle and Syr Roger Acton canonised for holy martyrs, though they died for high treason?"¹³ Treasonous acts and the acceptance of Wicliff's doctrines are necessarily related, persisted Thomas Harding in *A detection of sundrie foule errors* (1568). Foxe's "book of *Devilishe Martyrs*" plainly revealed why this must be true. Wicliffe taught "that God ought to obey the Deuil," "that it is against the Scripture, that Ecclesiastical Ministers should have any temporal possessions," "that the people maie at their arbitrement correct their Lordes, when they doo amisse," and "that no man is a temporal Lorde, no man is a Prelate, no man is a Bishop, whiles he is in mortal sinne."¹⁴ Present acceptance by the followers of Wicliff of the last proposition alone necessarily would result in the denial of "the Queene to be Queen of England, when so euer she falleth into Mortal sinne. And whereas by your doctrine, ye make every sin mortal, vtterly rejecting the distinction of venial sinnes, the Quene, as no man elles, lyuing not without sinne: What meane you by this doctrine, to allow her in this case for no Quene of England?"¹⁵

The reply of Jewel and Foxe to the charges and warnings of their Roman adversaries was immediate. Both maintained their original positions. In his *Defense of the Apologie*, Jewel restated his contention that the true and visible foundation of the Church of England was to be discovered solely in the Bible and in the writings of the Fathers of the first centuries after Christ. It was the Church of Rome, not the Church of England, which had followed after false teachers. Wicliff, Huss, and the other medieval reformers were indeed "Godly menne." "Theire greatest Heresi was this, that they complained of the dissolute, and vitious lives of the Clergie, of worshippinge of Images, of feined Miracles, of the tyrannical pride of the Pope, of Monkes, Freeres, Pardons, Pilgrimages, and Purgatorie, and other like deceivinge, and mockinge of the people, and that they wished a reformation of the Churche." Nevertheless, he concluded, if Wicliff "either spoke or meant more than truth will bear, we defend it not."¹⁶

The reply of Foxe was similar in nature. In the "Preface" to the second English edition of the *Actes and Monuments* (1570), Foxe agreed that unquestionably the doctrines of the Reformed Church were founded upon the teachings of the Bible and the writings of the Fathers. The Church of England was indeed "no newbegun matter, but euen the old continued Church, by the prouidence and promise of Christ still standyng."¹⁷ It was this Church—the Holy and Apostolic Church which had existed continuously but with increasing corruption by Roman practices until the advent of Antichrist—which had been purified in England by Wicliff. The unrevised text of the second edition stated Foxe's contention clearly: When "there seemed in a maner to be no one so litle of pure doctrine lefte or remayning: This foresayd Wickliffe by Gods prouidence, spring and rose vp: through whom, the lord would first waken and rise vp agayn the world, which was ouer muche drowned and whelmed in the deepe streames of humaine traditions." Foxe was quick to admit that Wicliff was human and, therefore, not without blemish. But "what doctor or learned man hath been from the prime age of the church, so perfect, so absolutely sure, in whome no opinion hathe sometime swarued awrye?"¹⁸ Despite the objections of Romanists and Anglicans to Foxe, Wicliff remained the chosen means of God by which the Church had been saved.

Although sensitive to criticism of the larger text of the *Actes and Monuments*, other than by defending the actions of Wicliff's followers Foxe made no attempt to justify Wicliff's "errors" or to disprove the charges made against Wicliff himself. Replying to Harpsfield, Foxe found in the attitude of the prelates toward Lord Cobham and Sir Roger Acton "proof" of the discontinuity of the Church of Rome. So unchristian had been the bishops of this church that they had persuaded the king to make a law "against all such as did hold ye doctrine of Wicklieffe, yt they shoud be taken hereafter, not onely for heretiques, but also for felons, or rebels, or traytours." In the eyes of the church, to be a Christian was to be a traitor.¹⁹ More pertinently, although

supporting Wicliff merely as a worthy man, Jewel replied to two of the specific criticisms of Wicliff's theology urged by Harding. Jewel denied categorically that Wicliff had taught that God should be subservient to the devil. To be sure, this charge had been made against Wicliff by his enemies, but the truth was that "no sutch wordes out of any Booke writte by Wickleffe" himself contained the statement.²⁰ Moreover, replied Jewel, although Wicliff taught that "*None is a temporal lord, none is a prelate, none is a bishop, so long as he is in deadly sin,*" the meaning of his statement was clearly that of St. Ambrose or of St. Chrysostom. As had St. Chrysostom, Wicliff had exhorted those in authority that "He that is appointed by man (and not by God) before God is neither priest nor deacon."²¹

The failure of Foxe and Jewel to consider the specific charges made against Wicliff (as distinguished from those made against his followers) was due at least in part to a very real dilemma which faced the Church of England at this time. On the one hand, if the leaders of the Church accepted Wicliff as a teacher of true doctrine, they maintained their claim of visibility but left themselves open to charges of advocating blasphemy and rebellion. To defend Wicliff was thus in part to extenuate the similar and distasteful doctrines which began to be expressed by the Puritans and other non-conforming groups. On the other hand, if the Anglicans objected to Wicliff's doctrines as being unrepresentative of the position of the present Church of England, in avoiding charges of teaching blasphemy and treason, they abridged their right to claim that the authority of the bishops of the English Church rested upon an unbroken apostolic succession. To deny that Wicliff had played a significant role in reforming the Church was to reject the view that history proved the Church of England to be the specially chosen instrument of God. Neither Foxe nor Jewel seems to have been willing to discuss Wicliff on these terms.²²

The unsatisfactory nature of Foxe's defense of Wicliff was not allowed to pass unchallenged by Catholic controversialists. In *A Treatise Of Three Conversions Of England*

(1603), Robert Parsons seems to have attempted to make it impossible for those who accepted Foxe's views to ignore the charges of inconsistency of position. Parsons cleverly singled out for attack the particular "errors" in Wicliff's doctrines which, although acceptable in large measure to the Puritans, would be distinctly unacceptable to the Anglicans. In addition to the propositions earlier attacked by Harding and Stapleton, Parsons challenged as being obviously unacceptable Wicliff's claims "that tythes are meere alms, and may be detayned by the parishioners, and bestowed at their pleasure,' 'that no prelate ought to excommunicate any person: except he know him first to be excommunicated by God,' 'that temporall Lords may according to their own will and descretion, take away temporall goods from any Churchman, whensoever they offend.'" ²³ Surely, insisted Parsons, regardless of Foxe's assertions, it is false that "the Wicliffian preachers taught no other doctrine, then now do teach the protestant preachers."

For neither do the protestant preachers in England at this day teach the reall presence in the blessed sacrament of the altar, or the doctrine of purgatory. . . . If these men, (I say) that were so true preachers and principall guides of the arke of John Foxe his true visible and spiritual Church in those days, should revive and preach againe in these days: Would his brethren the protestants in England and out of England receyve them, think you? And if it be certayne that they would not: how were they true preachers then, and not now? . . . I marvel why John Fox would alleage these articles: but only to confound himselfe, & to shew, that his holy patriarke Wickliffe, is so full of blemishes, as scarce any unspotted thing can be found in his doctrine. ²⁴

In *The Protestants Apologie* (1604; revised 1608), John Breereley added still other "damnable heresies" to the list of errors charged against Wicliff. Not only did he teach that lawful oaths were to be condemned (and thus link himself to the Anabaptists) but he maintained that all things transpire by absolute necessity (and thus taught a Stoical con-

cept of God.)²⁵ Far from "being of any Church in which the Protestants administration of the Word and Sacramentes was then continued (whereof as appeareth by M. Fox and others. . .). "Wicliff unhesitatingly accepted the Catholic beliefs regarding *"holy water, the worshipping of reliques and Images, the intercession of our Blessed Ladie S. Marie; the apparell and tonsure of Priests, the rites and cerimonies of the Masse, extreme Vnction, and all the seauen Sacraments, and all those sundry other poynts of our Catholike fayth now in question."²⁶ Moreover, as both Foxe's *Actes and Monuments* and the more reliable Stowe's *Chronicle* acknowledged, three years before his death Wicliff retracted his false doctrines and reconciled himself to the Roman Church. Thus he was enabled to escape punishment and to spend the last years of his life quietly in his parish.²⁷*

In order to resolve the difficulties involved in answering such Roman attacks as these, English Protestants developed three distinctly different lines of argument. In general, Low Church Anglicans turned to scholarship in order to justify Foxe's claim of preeminence for Wicliff as a reformer. Puritans (and Non-Conformists) tended to restate the traditional position of Foxe regardless of opposition. High Church Anglicans rejected Foxe's claims in their entirety to postulate a distinctly unorthodox view of the origin and continuity of the English Church, that of common inception and continued identity with the Church of Rome until its corruption in the sixteenth century made this continuation impossible. Each of these views met the particular needs of the parties involved in that it successfully answered Roman attacks. To Low Church Anglicans, *proof* that Wicliff had been grossly misrepresented and that his doctrines were truly those of the present Church was enough to establish the authority of the English Church. To Non-Conformists, who attached small importance to the doctrine of a literal apostolical succession of priests and bishops, the Catholic charges of inconsistency and failure to prove a continuously visible church were largely pointless. To High Church Anglicans, who now considered Wicliff apostate,

identification of the history of the two Churches until recent times made Catholic charges difficult to sustain.

The first of these three lines of argument was developed by Thomas James, Keeper of the Bodleian Library, whose *Apologie For Iohn Wicliffe* (1608) sought to answer Catholic charges by comparing the exact statements of Wicliff's words in manuscript with the specific objections of Catholic apologists based upon the statements of Wicliff's opinions in Foxe, Stowe, and others. After some fifty years of inconclusive controversy based upon secondary sources, James seems to have considered it time to study Wicliff's works themselves. By comparing Catholic charges with the exact wording of Wicliff's tenets in manuscripts extant in the Bodleian, James sought to prove that Wicliff "maintained the same doctrine then, which the Church of England now (being guided by the Holy Ghost and sacred writings of Scripture & Fathers) doth professe."²⁸ According to James, those who had uncritically contended that Wicliff was in all essential respects a Papist (Parsons and Brereley in particular) were more than deluded. His writings proved unmistakably that he denied the supremacy of the Pope, the worshipping of relics and images, any rite or ceremony unconfirmed by God, the doctrines of the real presence, extreme unction, and all except two of the seven sacraments. Wicliff held that faith in Christ is solely necessary for salvation, that whatever is not found in the Scriptures is not to be required as an article of faith, and that justification is by faith and not by merits. Thus, except by sophistical and uncritical thinkers, Wicliff could not be considered other than a "resolved true, Catholike, English Protestant."²⁹

According to James, the accusation that Wicliff attempted to destroy the authority of the Church was lacking in foundation. True, Wicliff did inveigh against the untoward pride and pomp of the clergy of his day. However, it was wholly false to infer that he believed that the priesthood should have no temporal possessions at all or that the civil power might take away the possessions of the Church at will. Actually, following the precepts of Paul, Wicliff maintained

that poverty and humility are more befitting the priesthood than carnal possessions. Again, in accordance with the ancient laws of the realm, Wicliff taught that clergymen who offended "‘notoriously and scaundalouslie, and [who] after lawful admonition will not redresse the abuses of their lands,’" might have their temporalities taken away by the King. Wicliff was falsely accused of teaching that the Church had no power to excommunicate and that priestly functions were invalidated if the priest lived in a state of mortal sin. What Wicliff objected to was the abuse of the Church's power of excommunication by the lower clergy, not the lawful and godly exercise of this power. He sought to remove the "spiritual gangrene" which was destroying the holy office of the priesthood, not to eliminate the office or to bring it into contempt. So, in like manner, Wicliff objected to the "‘*perilous custome of swearing . . . fallacious, blasphemous & Aequivocall Oathes,*’" not against lawful swearing. He held that "in the cause of faith, *‘there is no dissimulation to be allowed.’"* Thus, far from teaching or practicing dissimulation himself, as had been charged by his enemies, Wicliff scourged hypocrisy and professed himself ready to die for his beliefs. Although the charge of dissimulation appeared in the *Actes and Monuments*, commented James, the words were not Foxe's but those of Wicliff's professed enemy, Walsingham. Again, far from teaching a doctrine of absolute necessity, Wicliff actually taught that "al things that shall be, bee in respect of God and his decree necessarie, though in respect of vs they be not so, from whom the knowledge of Gods will, in this behalfe, is purposely hidden. . . ." Only by refusing to recognize the distinction long taught in the schools could this charge against Wicliff be maintained. Finally, although Wicliff's writings contained the statement that "‘*The Devil is clepid Gods Angel, for he maie doe nothing but at Gods suffering, that he serueth God in tormenting of sinfull men,*’" to derive from this proposition the unqualified tenet that "God must needes obey the Divell" was to sophisticate truth entirely.³⁰

A staunch defender of the holy and scriptural privileges

of the Church, Wicliff was no less an avowed defender of the lawful prerogatives of the King. If this were not so, James insisted, Wicliff would better "vtterly to be condemned by our Church." An unbiased examination of his writings made it impossible for "the least suspition to be drawne of words tending to disloyalty." Surely Wicliff was not to be blamed (nor was Christ) for any rebellious actions on the part of his followers? It was manifestly as unjust to maintain that Wicliff himself was rebellious or taught sedition simply because the insurrection of Jack Straw and Wat Tyler had occurred during his lifetime. James' defense of Wicliff's loyalty was unqualified: "Neuer any man of his ranke, for the times wherein he liued, did more stoutly and valiantly maintain the kings Supremacy, in all causes, . . . ouer al pardons Ecclesiastical and ciuil, against al vrsuped Primacie, and forraigne Jurisdictions."³¹

Only in three instances was James willing to acknowledge that Wicliff's doctrines might be incompatible with those taught by the Church of England. Wicliff had held that tithes were no more than alms to be given or withheld as each communicant desired. He likewise had taught the efficacy of intercessory prayer to the saints and the doctrine of purgatory. With regard to the latter two of these doctrines, however, according to James, Wicliff's writings indicated considerable doubt as to their truth. Unfortunately, lack of documentary proof made it impossible to determine Wicliff's final stand on these points. Disregarding hearsay and the malicious charges of his enemies, by using known evidence, this much it was possible to say: Wicliff was a true priest of the Catholic Church of England. The doctrines represented by Wicliff had been for many hundred years "retained and maintained here in England, by sundrie learned Divines, and embraced gladly by al of al sortes."³²

James' "proof" that Wicliff was a staunch supporter of Church and King was rejected by the growing group of English Puritans (and Non-Conformists) who favored a non-episcopal type of church government and questioned the "divine" rights of kings. Puritans and Non-Conformists

tended to follow the second line of reasoning, the older view of Foxe which represented Wicliff and the Church as having been more independent in nature. Thus, in *T. Stapleton and Martiall (two Popish Heretikes) confuted* (1580), seeking to show where the "marks" of such a church were to be found, William Fulke countered the charge that Foxe's church was in reality private and hidden. Since the Papists were unwilling to accept the historical evidence of the visibility of the Church presented by Foxe, commented Fulke, then let them answer the question of "Where did those 7000., that God preserued in the dayes of Elias, assemble for prayers, preaching, and sacrifice [?] . . . no more am I bounde to shew . . . in what particular places they [the leaders of the true Church during the darkness of popery] preached and ministered the Sacramentes."³³ In 1593, protesting his imprisonment for Brownist activities, Francis Johnson maintained that the Brownists belonged to the "Church of the Martyrs" and alone taught the "true religion of Christ," for the now persecuted doctrines of the Brownists were the same which were accounted "Lollardy and heresy by the holy servants and martyrs of Christ in former days." Supplying one of the marks of the true Church, Johnson turned to Foxe and Wicliff. Long ago Wicliff had held that "archbishops, bishops, and deacons, officials, deans were disciples of Antichrist."³⁴ Foxe was further drawn upon by Thomas Brightman in *A Revelation of the Apocalyps* (1611). Brightman contended that the view of Wicliff as "the voyce of the church when it was beginning to ruin" in the thirteenth century could not be denied, for "the Holy Ghost doth set forth this Repetition of the same matters."³⁵ Foxe and Wicliff served as the source when the Quaker John Crook sought to support his claim that *Tythes* [were] *No Property to, nor lawful maintenance for a Powerful Gospel-preaching Ministry* (1659).³⁶ So again Francis Howgill, author of *The Glory of The True Church Discovered* (1662), found Foxe's lists of Wicliff's opinions helpful in proving that "'Oathes which be made for any Contract or Civil Bargain betwixt man and man be unlawful.'"³⁷ Puritans,

Brownists, Quakers, Congregationalists, Non-Conformists of every description, were enabled to defend themselves from the charge of novelty made against them by the Church of England by employing the reasoning the Church itself used to refute the same charge made by the Papists. It is not surprising that Joseph Hall, in *A Common Apologie Of The Church Of England* (1610), commented ruefully: "The Church of England is your mother, to her small comfort; she hath borne you, and repented."³⁸

Defenders of the Catholic cause took full advantage of the continued clash of Protestant opinions regarding Wicliff. Accepting the Non-Conformist position as typifying the spirit of English Protestantism, in *The First Motive Of T. H.* (1609) Theophilus Hyggons warned again that the attempt to defend Wicliff's innovations regarding tithes, priests and bishops, rites and ceremonies, would necessarily lead to the destruction of English episcopacy itself. Hyggons argued that it was suicidal for the Established Church to accept Foxe's views. For, said Hyggons, if Wicliff's opinions were now actually enforced, the clergy would find ample reason to "wring their hands for woe, and lament the time, which brought forth such monstrous opinions." "Hence issued rebellion, and insurrection, hence treason, and complotments of seditious people against their souereign Prince" ³⁹ Similarly troubling were the charges printed in the "Historia Wicleffina" (1622) of Nicholas Harpsfield. Published forty-three years after Harpsfield's death, the "Historia Wicleffina" served to renew the attack upon the Anglican position with increased severity. According to Harpsfield (with some late editorial assistance), neither before nor after the publication of the *Actes and Monuments* could there be found any reliable historian who adduced proof that Wicliff was more than a rebel against his king and his country. "Nvllus ex his est, nec quisquam alius, de quo ego quicquam auditione percepi, nec quisquam, quem vel *Foxus* recitat, qui neget istos seditionem molitos." Regardless of Foxe's attempt to absolve Wicliff, and his followers Acton and Cobham, from blame, these men clearly had been traitors

both to God and to country. "Eos autem qui fide catholica, paceque ac vnitae ecclesiae recesserunt (quemadmodum istos pseudomartyres recessisse certum est) ex *Cypriani*, *Augustini*, *Hieronymi*, aliorumque omnium Patrum testimonio constat. . . ."40

Despite Catholic attack and the attempted identification of Wicliff with the Puritan cause, the historians of the Church of England continued to insist upon Wicliff's right to be considered the medieval forerunner of the Church. James' "proof" that Wicliff was a conformist to Church of England doctrines re-appeared virtually unchanged in Simon Birckbec's *Protestants Evidence* (1635).⁴¹ Scholarship of a different sort was employed by Thomas Fuller in *The Church-History of Britaine* (1655) in support of the older and less dogmatic view of Foxe. Replying to Harpsfield's attack upon Foxe in the "Historia Wicleffina," Fuller acknowledged that Wicliff undoubtedly was guilty of having taught "gross errors": "He was a man, and so subject to error, living in a dark age, more obnoxious to stumble, vex'd with opposition, which makes men to reel into violence." Thus it was possible that Harpsfield was correct in asserting that Wicliff's initial disagreement with the Church of Rome was occasioned by a desire to revenge himself upon his enemies. It might well be that his opinions found ready acceptance because of their novelty, or because of weaknesses existing in church and state, or because of the bitter hatred of Wicliff's patron (John of Gaunt) for the clergy. Indeed, bringing together six conflicting lists of Wicliff's "errors," Fuller pointed out that Harpsfield had by no means exhausted the charges that had been made. Unfortunately, none of the lists of Wicliff's "errors," were in agreement. As the result, it was now difficult to determine exactly what Wicliff had believed. Undoubtedly Wicliff often had been in error; nevertheless, Fuller insisted, the Church of England rightly respected Wicliff as a reformer, for many of his doctrines clearly were the same as those held by the present Church of England. Truly he had been a "witness for the truth." This much was unmistakable fact: Wicliff "never dreamt of

any resistance, or any rebellion" to be made against the king. Actually, said Fuller, the doctrine of resistance to the king was Catholic, not English. "*Aquine, Cajetane, Bellarmine, Suarez*, maintain, that *Dominion is so founded in Grace* [in the Pope], that a King, by him excommunicate, may lawfully be deposed and murdered."⁴²

To James, Brickbec, Fuller, and others, the view that Wicliff was a staunch supporter of lawful authority was incontestable. To Fulke, Brightman, Crook, and others, the view that Wicliff favored disestablishment and limitation of power was equally as certain. As Protestants, regardless of their differing opinions of Wicliff's exact beliefs, Anglican and Puritan alike tended to support Foxe's claim that Wicliff was the "father" of reform. Both groups felt a common aversion to being associated with the Church of Rome. Jewel's view of the origin of the Church continued to be urged, but it lacked popular appeal. Although similarly disdaining Catholicism, Jewel's view de-emphasized patriotism and failed to suggest that the English had been traditionally opposed to Rome.⁴³ Now, much to the dismay of the defenders of the Wicliffian tradition, within the body of Protestantism itself a third, heretofore little regarded, view of the origin of the Church began to find expression. Although avowed Protestants, the High Church leaders of episcopacy began to insist that the true descent of the Church of England was from Italy rather than from England.⁴⁴ In 1627, Peter Heylyn, then a student at Oxford, attacked the generally accepted concept of a medieval historically independent English Church by maintaining academically that the Church had received "no succession of doctrine, or government from the scattered *Conventicles*" of the Berengarians, the Waldenseans, the Wicliffists, or the Hussites.⁴⁵ Heylyn defended the Laudian or High Church contention that there had been no deliberate attempt to reform the Roman, and thus the English, Church prior to the reign of Edward VI. For some 1500 years the history of the Church in England had been the history of the Church of Rome. To Heylyn, Wicliff was thus far more a heretic and

traitor than he was a reformer. In *Examen Historicum* (1659) Heylyn found that "The wheat of Wickliffe was so foul, so full of chaffe, and intermingled with so many and such dangerous tares, that to expose it to the view were to mar the market."⁴⁶ In *Certamen Epistolare* (1659), Heylyn completely repudiated Foxe's interpretation of history. For, said Heylyn, "What Anabaptist, Brownist, Ranters, Quakers, may not as well pretend that our first Reformers were of their Religion, as the Calvinists can: if Wicliff's doctrines be the Rule of our Reformation?"⁴⁷

The High Church view effectively absolved the Church of any responsibility for the disrespect of authority which was expressed during the Interregnum. It maintained that historically the Church in England had always rejected "Puritanism" and had stood for unbroken tradition in church and state. In spite of its advantages, however, the High Church view was generally rejected by both Anglicans and Puritans. As the Quaker Samuel Fisher pointed out in *Rusticus ad Academicos In Exercitationibus Expostulatoriis* (1660): "If the Papists should put the question, *de novo*, to thee, as they did long since to the Protestants, *Where was your Church before Luther?* . . . thou wouldst be . . . much puzzled to prove any other constituted Church, that kept so entire (as thou talkest) thy constituted Canon, in all *Christendom*, beside that of the Roman Synagogue that corrupted it."⁴⁸ This objection to the High Church view was as common among Low Church Anglicans as it was among Puritans. Moreover, to Low Churchmen it was inconceivable that the basis for stability and respect for order was to be found solely within Catholicism. Wicliff furnished clear evidence of the falsity of such a claim. As Fuller stated in his *Church-History of Britaine*: "The modern Protestants (heirs say the Papists to Wickliffe's doctrines) so far abominate these Rebels their levelling, and ignorant principles, that they are known, both to maintain distances of people, and to have been the restorers of lost, yea, the revivers of dead learning, and languages."⁴⁹ Heylyn had rejected Foxe's view of Wicliff. Accepting the theory that the English

Church traditionally had supported the legally constituted order, Fuller disagreed with Heylyn: "As to the particular subject of our *English Martyrs*, Mr. Fox hath done every thing (leaving posterity nothing to work upon) and to those who say, he hath overdone something, we have returned our answer before."⁵⁰ Gilbert Burnet maintained a similar position in his *History of the Reformation* (1679): "Having compared the Actes and Monuments with the Records, I have never been able to discover any errors or pervarications in them, but the utmost fidelity and exactness."⁵¹ With or without reference to Foxe, the Anglican clergymen of the Restoration repeatedly maintained Foxe's view of the significance of Wicliff as the medieval "father" of the Church of England.⁵² Foxe himself lost significance as the chief defender of Wicliff. His view, however, became identified with "orthodox" tradition. "Where was your church before Luther?" asked Catholics of Protestant England. The orthodox answer for the large majority of English Protestants—Anglicans and Puritans alike—was that Wicliff unquestionably was the medieval forerunner of the Church: "champion of God" and "witness for the truth."

FOOTNOTES

1. *Actes and Monuments* (1563), p. 85. Foxe's opinion was by no means singular. See *Prayers and Other Pieces of Thomas Becon* (Parker Society), ed. John Ayre, p. 11; *Select Works of John Bale* (Parker Society), ed. Henry Christmas, pp. 140-141, 326; William Baeske, "Oldcastle-Falstaff in der englischen Literatur bis zu Shakespeare," *Palaestra*, L (1905), 45-70; and Albert Frederick Pollard, *Thomas Cranmer and the English Reformation, 1489-1556*, p. 91.

2. *An Apologie or answer in defense of the Church of Englande* (1564), *Works of John Jewel* (Parker Society), ed. John Ayre, III, 85, *passim*. See A. C. Southern, *Elizabethan Recusant Prose*, 1559-1582, and the Review of "The Library of Anglo-Catholic Theology . . .," *Quarterly Review*, LXIX (1842), 471-550, for discussions of the numerous attacks upon and defenses of the *Apologie*.

3. *A Defense of the Apologie of the Churche of Englande . . .* (1570), pp. 10-11.

4. William Haller, "John Foxe and the Puritan Revolution," *The Seventeenth Century*, pp. 209-224.

5. The French Huguenots represent a conspicuous exception. Beginning with the second edition, Jean Crespin's frequently reprinted *Recueil De Plusieurs Personnes qui ont constamment endure la mort pour le Nom De Nostre Seigneur Jesus Christ, depuis Jean Wicleff . . .* (1555) "borrowed" its account of Wicliff almost verbatim

from Foxe. See Arthur Piaget, *Notes Sur Le Livre Des Martyrs*, pp. 75-147, for a discussion of the attacks upon Crespin. Not infrequently Foxe's statements were attributed to Crespin and translated from French into English. Note, for example, Simon Patrike, *The Estate of the Church . . .* (1602), pp. 418-419.

6. *Actes and Monuments* (1563) pp. 1, 10, 85-86, 402. The "Preface" to the 1570 edition states Foxe's thesis clearly.

7. John Etrype, *Memorials Of The Most Reverend Father in God, Thomas Cranmer . . .* (1694), p. 359, remarks that Foxe's Latin edition of the *Actes and Monuments* "remained many Years after in those Parts [Basell] in great Request, and was read by Foreign Nations; although hardly known at all by our own."

8. *A Fortresse Of The Faith . . .* (Antwerp, 1565), fol. 29b.

9. *Ibid.*, fol. 69.

10. Alan Cope [Nicholas Harpsfield], *Dialogi Sex Contra Summi Pontificatus, Monasticae Vitae, Sanctorum, Sacrarum Imaginum Oppugnatores, Et Pseudomartyres . . .* (Antwerp, 1566), pp. 922-925.

11. *Ibid.*, p. 922.

12. *Ibid.*, p. 925.

13. *A Counterblast To M. Hornes Vayne Blaste Againsts [t] M. Fokenham . . .* (Louvain, 1567), fol. 60.

14. *A detection of sundrie foule errors uttered by M. Jewel* (Louvain, 1568), fols. 82-84v.

15. *Ibid.*, fol. 83.

16. *Defense of the Apologie* (1570), pp. 11, 309.

17. *Actes and Monuments* (1570), sig. iiiiv.

18. *Ibid.*, pp. 524, 523. In the *Commentarii Rerum In Ecclesia Gestarum . . . a Vuicleui temporibus ad hanc usque aetate descriptio* (Strasbourg, 1554), the earliest version of the *Actes and Monuments* (1563), less than two sentences were devoted to listing forerunners of reformation chronologically earlier than Wicliff. By 1683, in the final version of the *Actes and Monuments*, these two sentences had grown to more than 400 pages. Basically, however, Foxe's view of Wicliff remained unchanged.

19. *Ibid.*, p. 696. A. C. Southern (p. 129) suggests that Foxe was unaware of the charges in Stapleton's *Counterblast*. In "A defense of the Lord Cobham agaynst Alanus Copus," pp. 676-699, Foxe acknowledged that Cobham (Oldcastle) and Acton had been executed legally as traitors, but, he insisted, no existing record showed where-in their actions actually had been treasonous. The prelates had instigated a law whereby "all Wiclevistes, as they were traytours to God, so also should [they] be counted traytours to the king and to the realme. . ." (p. 696). Foxe made no attempt to examine the specific charges against the "seditious doctrines" of Wicliffe himself. Note that by the Act of Supremacy (1559) adherence to Catholicism (denial of the spiritual authority of the Church of England) was legally punishable as treason rather than as heresy.

20. *Defense of the Apologie* (1570), p. 11.

21. *Ibid.*, p. 308.

22. Although the *Actes and Monuments* was frequently attacked as "that Huge volume in farced lyes" (Harding) and book of "stinking martyrs" (Stapleton) and as frequently defended as "that notable book" (Knox) and history "necessarie for a Christian to be conuersant in" (Bright), both Protestants and Catholics found it more convenient to focus their attention upon the "martyrs" of the

reign of Queen Mary than upon Wicliff. Surprisingly few direct or specific criticisms of Foxe's account of Wicliff appeared before the end of the century.

23. N. D. [Robert Parsons], *A Treatise Of Three Conversations Of England from Paganisme to Christian Religion* . . . (St. Omers? 1603), II, 487-488. The Church Canons of 1604 asserted the right of the Church to excommunicate anyone who maintained that the Church of England was not a true or apostolic church.

24. *Ibid.*, pp. 497, 500, 488. Parsons (p. 542) refers his readers to John Stowe's *Chronicle* (1580) for an unbiased English account of Wicliff. Stowe's account (drawn from Walsingham) enjoyed considerable popularity among Catholic controversialists as "proof" that Foxe's treatment of Wicliff was biased. Edmund Howe's 1631 edition of the *Chronicle* (pp. 296-297) revised Stowe's account to defend Wicliff from charges of heresy.

25. *The Protestants Apologie For The Roman Chvrch* . . . (n.p., 1608), pp. 347, 348.

26. *Ibid.*, pp. 346, 347.

27. *Ibid.*, p. 350.

28. *An Apologie For John Wickliffe, showing his conformitie with the now Church of England; with answers to such slaundersous obiections, as haue beene lately vrged against him by Father Parsons, the Apologists, and others* . . . (1608), [fol. 3]. A kindred attempt by Thomas Morton, *A Catholic Appeal for Protestants, out of the Confessions of the Roman Doctors* . . . (1610), cited Catholic approval for the "heretical" doctrines of Wicliffe.

29. *Apologie*, pp. 16-21, 33, 15-16, 28-29, 32, 31, 7, 27-28.

30. *Ibid.*, pp. 58-60, 51-52, 48-49, 47-48, 38, 68, 61, 62, 70-72. James (p. 71) acknowledged that in one sense the proposition that "God must obey the Devil" might be considered true. However he added, there is no evidence to indicate what Wicliffe might have meant by this article. Therefore, he preferred to reserve judgment.

31. *Ibid.*, pp. 64, 65, 64.

32. *Ibid.*, pp. 52-58, 41-43, 72.

33. *T. Stapleton and Martiall (two Popish Heretikes) confuted* (1580), p. 35.

34. John Strype, *Annals of the Reformation and Establishment of Religion* . . . (1709), 1924 edition, IV, 192. This view was re-expressed by William Prynne, *The Antipathie of English Lordly Prelacie, Both to Royal Monarchy and Civil Unity* . . . (1641). Using Foxe's account of the actions of William Courtney against the Lollards ("the true Saints of God, and the Kings most loyall Subjects") as the basis for his accusation, Prynne sought to show that "Bishops have been, if not the sole, yet at least the chiefe Authors of all the Schismes that ever infested and rent the Church of God" (p. 71 and [fol. 2v]). For further references by Prynne to Foxe and Wicliff see: *A Catalogve Of Such Testimonies In All Ages As Plainly Evidence Bishops and Presbyters To Be . . . The Same* . . . (1641), p. 8; and *A Seasonable Vindication Of The Supreme Authority and Jurisdiction Of Christian Kings, Lords, Parliaments, as well over the Possessions, as Persons of Delinquent Prelates and Churchmen* . . . (1660), pp. 1-2.

35. *A Revelation of the Apocalyps* (1611), *Workes of . . . Thomas Brightman* (1644), p. 503 (see also p. 472).

36. Objecting to the legal enforcement of tithes, in *A Historie of Tithes* . . . (1618), p. 166, as a "common lawyer" (p. xvii) John Selden referred his readers to the *Actes and Monuments* for the authoritative account of Wicliffe's position.

37. *The Glory of The True Church Discovered . . .* (1661), in *The Dawnings of the Gospel-Day, And Its Light and Glory Discovered . . .* (1676), p. 473. Further approval of Wicliff's opinions regarding tithes and oaths (with Foxe as source) is indicated by Quakers John Crook, *The Case Of Swearing (At All) Discussed . . . with several Precedents out of the Book of Martyrs* (1660), pp. 16-17: G[eorge] F[lox]. *The Arraignment of Popery: Being A Short Collection Taken out of the Chronicles, and other Books . . .* (1667), pp. 57-58, 72; and William Penn. *A Treatise of Oaths: Containing Several Weighty Reasons why the People call'd Quakers, refuse to Swear . . .* (1675), in *A Collection of the Works of William Penn* (1727), I, 655.

38. *A Common Apologie Of The Chvrch Of England* (1610), p. 46.

39. "Try Before You Trvst . . . Added by way of Appendix" to *The First Motive of T. H. Maister of Arts* (Rouen?, 1609), pp. 17, 16.

40. "Historia Wicleffina. De Ioanne Wicleffo Haeresiarcha," in *Historia Anglicana Ecclesiastica* (Douay, 1622), p. 728.

41. *The Protestants Evidence, Taken Out Of Good Records; Shewing that for Fifteene hundred yeares . . . divers worthy Guides . . . taught as the Church of England now doth* (1635), pp. 8-95. Note, for example, Birkbec's statement that Wicliff maintained "the Kings Supremacy in all causes, as well as over all persons ecclesiastical and civill, against all usurped and forreine Iurisdiction" (p. 79). Much the same statement appeared in William King, "Reflections Upon Mr. Varillas His History of Heresie . . . As far as relates to . . . Wicliff" [1688], *Miscellanies In Prose And Verse* (1705?), p. 440. See also Henry Care, *The Weekly Pacquet of Advice from Rome: Or, The History of Popery . . .*, Dec. 30, 1681, p. 12 (Puritan, written against the Church of England).

42. *The Church-History of Britaine . . . From the First Appearing of Iohn Wicliffe. Untill the Reign of King Henry the Eighth* (1655), pp. 129-135, 142, 141.

43. James Ussher's *Gravissimae Quaestionis, De Christianarum Ecclesiarum* . . . (1613) restated Jewel's view in terms more suitably nationalistic. Designed as a "continuation" of Jewel's work, Ussher's study reinforced the position of Foxe and James as well. Ussher sought to prove that from the sixth to the sixteenth century the Apostolic Church had existed independently of the Church of Rome. Wicliff thus became one of the "fathers" of the Church. (Although the third volume, in which Wicliff was to be discussed, was not published, later controversialists accepted Ussher's "proof" of Wicliff's right to be considered the fourteenth-century representative of the Church.) See *Letters Addressed To Thomas James*, ed. G. W. Wheeler. p. 59, for Ussher's approval of James' Apologie. "Ussher's views of Anglican origins were exactly calculated to appeal to the leaders of the Restoration Church" (David C. Douglas, *English Scholars*, p. 251).

4. The Anglo-Catholic view appeared clearly in Richard Hooker, *Of the Laws of Ecclesiastical Polity* (1593), and Richard Field. *Of The Church* (1606; 3d ed. 1635, see particularly pp. 171, 370-371). See George G. Perry, *History of the Reformation in England*, pp. 203-208, and Henry Offey Wakeman, *The Church and the Puritans*, 1570-1660, pp. 97, 113-114.

45. John Barnard, *Theologo-Historicus, Or the True Life Of The Most Reverend Divine and Excellent Historian Peter Heylyn D.D.* (1683), p. 106. The reported comment of Laud is pertinent. Laud

"commended him, saying that he himself had in his earlier days maintained the same position in a disputation in St. John's College" (p. 110). In *A Briefe and Moderate Answer, To The seditious and scandalous Challenges of Henry Burton . . .* (1637), pp. 71-72, Heylyn insisted that "T'was not the purpose of those holy men in King Edwards time to make a New Church, but reforme the old; and onely to pare off those superfluities, which had in tract of time beene added to Gods publicke service. . . . If you have any other pedegree, as perhaps you have, from Wicliffe, Hus, the Albigeneses, and the reste which you use to boast of; keepe it to your selfe. *Non tali auxilio, the Church of England hath no neede of so poore a shift.*" The 1642 High Church version of the *Actes and Monuments* (*The Actes and Monuments of The Church Before Christ Incarnate*, by Richard Montagu) makes no reference to Foxe and is confined to a discussion of the early doctrines of the Church.

46. *Examen Historicum, Or A Discovery And Examination Of The Mistakes, Falsities, and Defects in Some Modern Histories . . .* (1659), p. 83.

47. *Certamen Epistolare, Or The Letter Combats. Part II. Containing the Interchange of Letters between Peter Heylyn D.D., And Mr. Hickman of Magd. College Oxen . . .* (1659), p. 151.

48. *Rusticus ad Academicos In Exercitationibus Expostulatoriis, Apologeticis Quatuor . . .* (1660), p. 347. Compare Leslie Mahin Oliver, "The Seventh Edition of John Fox's *Actes and Monuments*," *Papers of the Bibliographical Society of America*, XXXVII (1943), pp. 255, 257.

49. *Church-History of Britaine* (1655), p. 142.

50. *The History Of The Worthies Of England*, [II], 167. Fuller's qualification should be noted: "I have heard jeeringly say that many who were burnt in Fox in the Reign of Queen Mary, drank Sack in the days of Queen Elizabeth. But . . . it is impossible for any Author of a Voluminous Book consisting of several persons and circumstances (Reader in pleading for Master Fox, I plead for my self) to have such Ubiquitary intelligence, as to apply the same infallibly to every particular" (I, 92). See *The Appeal of Injured Innocence . . .* (1659), in *The History of the University of Cambridge*, ed. James Nichols, pp. 337-462, for Fuller's reply to Heylyn.

51. *The History Of The Reformation Of The Church Of England . . .* (1679), 1681 edition, I, sig. b lii, Burnet's qualification was similar to Fuller's: "Fox for all his Voluminous Work, had but a few things in his Eye when he made his Collection, and designed only to discover the Corruptions and Cruelties of the Roman Clergy, and the Sufferings and Constancy of the Reformers. But his Work was written in haste, and there are so many defects in it, that it can by no means be called a Compleat History of these times; though I must add that . . . [quotation continues in text above]. Charles Wells Moulton, *Library of Literary Criticism*. I. 335, fails to indicate the reservations of Fuller and Burnet.

52. See John Lewis, *The History Of The Life and Sufferings Of the Reverend and Learned John Wicliffe . . .* (1720), pp. iii-xvii, and Edmund Gibson, ed., *A Preservative Against Popery, In Several Select Discourses . . .* (1848) II, 36, 90; III, 84; XI, 363-364, 406; XII 386-390. After 1688, of course, the rise of the Non-Juring Schism produced a revival of the Anglo-Catholic view of Wicliffe.

Book Reviews

Sent Forth to Preach. By J. B. Weatherspoon. New York: Harper and Brothers, 1954. 182 pages. \$2.50.

Dr. J. B. Weatherspoon has been Professor of Preaching in the Southern Baptist Theological Seminary for the last twenty-five years. He came to this task as an experienced teacher and preacher. During this time he has been a guide and an inspiration to a generation of preachers, not only because of his effective teaching but also because of the spiritual overtones of a devout life.

Dr. Weatherspoon is widely known to Southern Baptists because of his chairmanship of the Christian Life Commission, his study course book, and his frequent writing for *The Teacher*. He is known by ministers in every denomination because of his excellent revision of Broadus, *On the Preparation and Delivery of Sermons*. Though Dr. Weatherspoon has done much writing, *Sent Forth to Preach* is his first major book. However, it is a book of such worth, that it is hoped that the author will put into book form much of the materials which he has used in classes, special lectures, and sermon series.

Sent Forth to Preach is perhaps best described by the sub-title, "Studies in Apostolic Preaching." The book is divided into seven brief chapters: (1) "Apostles of Christ," (2) "The Dynamic of Preaching," (3) The Nature of Preaching," (4) "The Word of the Gospel," (5) "Making Disciples," (6) "Building Up the Church," and (7) "Tests of the Road."

Each reader may have a different preference but Chapters I and III especially appealed to the reviewer. Chapter I deals with the call of the Apostles, discusses the reasons Jesus chose the term, Apostle, and sets forth the meaning of the term. Chapter III treats seven different words which are used for preaching the New Testament. The discussion of these words is a unique contribution to the literature of preaching, and will help any preacher to understand better his task. In both of these chapters (and in the others as well), there are meaningful and searching applications for present-day preachers and preaching.

The author's purpose and, in part, the content of the book are stated in the preface.

"We are far separated in time from the apostolic period of preaching but not at all in our mission and message. We preach under the same authority and derive our strength from the same

divine source. The essential nature of preaching is the same. The spirit and strategy of the apostles offer the preacher of today suggestions that are invaluable in their evangelistic and educational tasks. They left no handbook of methods but something far better—a record of consecration, insight and courage that set a goal for all succeeding generations.” In clear, chaste language the writer has admirably fulfilled his objective. A concise picture of apostolic preaching is given, and points of strength are related to the preaching task today.

Here is a book which men of varied interests will appreciate. It is historical (one phase of the New Testament period), it is biblical (much careful exposition), it is theological (discusses the central message), it is at the same time practical and homiletical. It will prove to be a valuable guide to students in many areas of study.

Sent Forth to Preach cannot be read without the reader realizing anew that Jesus wanted his Apostles to give priority to preaching—and that he expects the same of his messengers today. To the man called to preach, this book will give a new faith in the place and power of preaching—and perhaps a new dedication to the task. Since Baptist preachers look to the New Testament as a rule of faith and practice, here is a book which will help rekindle both the faith and the practice. As a teacher of preaching, the reviewer would like to make *Sent Forth to Preach* required reading for every preacher.

V. L. Stanfield

The Unity of the Bible. By H. H. Rowley. London: Carey Kingsgate, 1953. x, 201 pages. 15s.

This book needs no commendation. Its author is so well known and the authority of his scholarship so undisputed that every new book is received expectantly and read with respect. This particular volume will be even extra welcome among our Seminary faculty, students and alumni since it contains the Gay Lectures delivered on our campus in 1952. We welcome the printed form of these lectures as we welcomed their original delivery.

Dr. Rowley deals with a theme which is central in the discussions of Biblical theology, and has many wise and enriching things to offer in the course of this volume. Alongside the authority of Holy Scripture, we must set the unity. The two issues are intimately bound together, and we can be grateful that our author keeps the authority of Holy Writ in mind as he seeks to show the unity in the diversity. As would be expected, he spends much time on the Old Testament, but he shows himself well at home in New Testament studies when he comes to the New Testament fulfilment, and Bap-

tists can be especially grateful for his treatment of the Lord's Supper and of Baptism.

In the opening chapter Dr. Rowley deals with the unity in the diversity, and argues that this unity is dynamic not static. It is a unity of process and must be understood in terms of the movement of history and the fulfilment of purpose. It is the unity of a movement of divine revelation. Central in this revelation, Dr. Rowley sets Moses and the Exodus. The Israelites were delivered by forces beyond their control and that of Moses, forces which Moses declared to be the activity of God Himself. From that redemptive act of God stems the series of acts which constitute the unifying core of the Old Testament, just as the life and death of our Lord are the unifying center of the New Testament witness.

Dr. Rowley has many fine things to say about the nature of the divine inspiration, and its relation to the limitations of outlook, the false presuppositions and the imperfections of the men through whom God spoke. He reminds us that the unity of Scripture is that "of the Divine revelation given in the context of history and through the medium of human personality. It is because it is given in the context of that history that we must preserve a historical sense if we would understand it" (p. 17). His valuable critique of contemporary typological exegesis of the Old Testament brings point to this comment.

In successive chapters, we are taken to various issues connected with the unity. The chapter on *The Law and the Prophets* shows that the point at issue between prophet and priest, was not the abolition of the sacrificial system, but its proper observance and the inner content of the sacrifice as "an actualized approach to God." Indeed, it was from the prophets in Second Isaiah that the deepest understanding of the meaning of sacrifice, the image of the Suffering Servant, came. The following chapter on "God and Man" takes Old and New Testament alike and shows the essential unity of the Biblical teaching on God, man and sin. Yet Dr. Rowley is careful to point out that it would be wrong to regard the New Testament as merely a development of the Old, despite the signs of unity. Rather, the process of sloughing teaching and practices, which is evident in the course of the Old Testament, is sharpened with the advent of the new covenant, and "the most significant bond of unity between the two Testaments . . . is not to be found in the continuity of development, but in the fundamental differences between the Testaments."

To the theme of the last quotation, Dr. Rowley turns his attention in the chapters that follow. He points out that the Old Testament was continued in Judaism as well as in Christianity. Post-Biblical Judaism is completely unintelligible without the Old Testament.

On the other hand, it does not hold that the Old Testament is unintelligible without post-Biblical Judaism. What is true is that it cannot be fully understood without the New Testament. "For if the New Testament looks back to the Old which proceeded it, the Old looks forward to something which should follow it, and *that something is not post-Biblical Judaism*. Hence our author takes up the themes of *The Fulfilment of the Promise* and *The Cross*. In the course of these chapters, he says many helpful things for preachers. Of the Second Advent, for example, "If in any real sense He (Christ) is believed to be living and to be present in His Church to-day, it would seem to be not unreasonable to expect that in the consummation of the Kingdom He will be more gloriously manifest. The fundamental hope seems to belong to the thought of the Bible, and to be essential to the finding in the New Testament of the fulfilment of the Old. It is quite distinguishable from the extravagances that seek to define the time and place and manner of the consummation—matters on which the New Testament expressly warns that speculation is vain." The Messianic expectation and our Lord's claims, the hope of a Suffering Servant and our Lord's own mission, the imagery of the Golden Age and the Kingdom of God, the linking of the Cross with the Passover and the New Covenant, the doctrine of the Remnant and the Church as the New Israel—all these are faithfully dealt with, and we are reminded that the argument from prophecy, when legitimately used, has a proper place in Biblical exegesis and theology. Dr. Rowley finds the bond that unites the Testaments, not in typology nor in the argument that the purpose of the one revelation was to prepare the way for other. It is somewhat surprising to find him making the latter somewhat cavalier statement, since his whole position does in some sense point to this truth. He finds the clue in the common signature of God, arguing that each message (whether in the Old or the New Testament) which bore this signature was a significant message in its own right, and that "where a common signature is to be found in the texture of the revelation, the purpose of the first was not merely to ensure the identification of the second." With his usual caution, he writes: "From both the community of pattern and the interlocking we may reasonably conclude that there is a profound and important unity running through both Testaments, and that it is the unity of the thread of the revelation of the One God," but may it not be, as Paul declared and also the *Auctor ad Hebraeos*, that the divine purpose was concerned with a period of preparation and with one of fulfilment?

The chapter on the Cross is, in some ways, the least satisfying of the book, rich as it is. The sacrificial aspect of the Cross is nobly treated, but we looked in vain for those cosmic aspects which are

present throughout the New Testament, with which Ragnar Leivestad has recently dealt, and which Aulen has labelled mythical-dramatic. Dr. Rowley himself acknowledges that he has kept to themes in the Cross that show the unity of the Bible, and we can be grateful for what he has done and for his emphasis on the uniqueness of Calvary.

This is a good book. The reviewer can testify out of his own experience to the sound scholarship and gracious friendship of its author. Southern Baptists should be proud that our Seminary gave Dr. Rowley the invitation to give the Gay Lectures and that he has dedicated this volume to its Faculty and Students. This is a book to buy, to read and to preach. We need more sound Biblical preaching, and here is a volume that will stimulate it.

E. C. Rust

The Library of Christian Classics. Volume III: Christology of the Later Fathers. Edited by Edward Rochie Hardy, in collaboration with Cyril C. Richardson. **Volume XXII: Calvin: Theological Treatises.** Translated with Introductions and Notes by J. K. S. Reid. Philadelphia: The Westminster Press, 1954. 400 and 355 pages respectively. Each volume \$5.00.

Six volumes have now been published, of twenty-six planned, of *The Library of Christian Classics*. The series as a whole aims at making available in English a library of representative treatises spanning the Christian centuries from the beginning to the modern era. Such a series, thus far so expertly managed, is beyond praise—and any expression by a reviewer of individual differences of opinion regarding the selection or interpretation of the materials is unimportant alongside his comprehensive appreciation. The notices which follow aim, therefore, simply at describing the contents of these two volumes, and at urging all pastors genuinely interested in being serious interpreters of the Christian Faith to obtain and study the whole *Library*.

Certain periods in Christian history become definitive junctures in the historic formulation of various Church doctrines or institutions. Such were the fourth and fifth centuries for the Church's Christological dogma. Professor Hardy's volume, *Christology of the Later Fathers* is concerned with that time and subject. Key-treatises from Athanasius, Gregory of Nazianzus, Gregory of Nyssa (edited by Richardson) compose more than three-fourths of the whole. The final parts are translations of "documents illustrating the Christology of the ecumenical councils." Valuable introductions, bibliographies, and indexes adorn the whole. This volume contains most of what is essential to an understanding of the chief complexities and their

characteristic solutions of the Church's doctrine of the Christ—surely a central concern.

Professor Reid's volume on Calvin deals with what are called together, *Theological Treatises*. These show something of the many-sidedness of Calvin's activity as writer, pastor, and "administrator." These treatises, consistent as they are with all Calvin's thought, give *Statement* (Part I) of his faith as it was expressed in the Genevan Confession, various *Articles* and *Ordinances* touching the life and government of the Church, and characteristic statements on the *Sacraments* and *Predestination*.

Part II of the *Treatises*, *Apologetic* is given to Calvin's "The Necessity of Reforming the Church" (the only abbreviated translation of the collection). Part III, *Controversial*, offers the famous reply to Cardinal Sadolet, and some further statements, in polemical context on the Supper, Concord, and Predestination. Much of the volume is made up of treatises rendered into English for the first time. In a generation experiencing a stimulating reappraisal of Calvin, this volume will be a valuable supplement to the *Institutes*—by which Calvin is, perhaps, too exclusively known.

T. D. Price

The Religious Bodies of America. By F. E. Mayer, St. Louis, Missouri: Concordia Publishing House, 1954. 587 pages. \$8.50.

During twenty-five years experience in theological instruction, Professor Mayer of the Concordia Seminary (St. Louis) faculty has gathered materials on the American churches. These materials he has arranged in the most comprehensive up-to-date study of the historical development, doctrines, and practices of church groups in America to appear in the last score of years.

Most American writers on Comparative Symbolics (the comparative study of church creds) have been content to deal with Protestantism, but Dr. Mayer has given attention to the Orthodox and Roman Churches in our land, and to numerous anthropocentric, egocentric, and esoteric groups as well. Moreover, Dr. Mayer has not followed the example of several of the most popular recent handbooks and surveys of churches and sects of our country, in looking to denominational representatives as spokesmen for the several groups, but he has attempted to deal independently with the materials. Herein appears to lie at once the strength and the weakness of his work. Its strength is the systematic presentation of materials on each of the denominations; its weakness is its unsatisfactory denominational classification and, at points, its lack of objectivity.

Concerning the latter weakness, it must be noted that the work sets forth the conviction that the Lutheran Confessions "are a full

and correct witness" to the truth of the Scriptures. While the author evinces a truly ecumenical spirit, he feels the obligation, as he says in the Preface, "to censure and correct every doctrinal trend" which threatens the unity of the faith as he sees it. Baptists, for example, will not appreciate the corrective statement, in the midst of the exposition of their view of Baptism, that "Scripture, however, does not teach that Baptism is merely a symbol, but rather that Baptism produces in us what it symbolizes. The important thing in Baptism therefore is that it effects faith, or regeneration. . ." (p. 265). This occasional lack of objectivity is strongly to be deplored.

An equally serious weakness in the work is in connection with classifications of American Christian groups. Admittedly, some classification beyond the usual alphabetical arrangement of denominations is desirable, and the historico-theological basis advanced by the author highly commends itself. Even so, there must be a section at the end on "Unclassified Sects." Difficulties there must be with any classification of our diverse American religious life. However, the reviewer's objection is to the placing of the Baptists and the Congregationalists in "The Reformed Bodies" category, while setting such bodies as the Mennonites, the Brethren Churches, and the Schwenkfelders in "The Enthusiastic or Inner Light Bodies" grouping. The Disciples, the Churches of Christ, and the Plymouth Brethren are classified simply as "Unionizing Churches." What basis of classification, after all, is being used? Primarily it seems to be an historical rather than a theological basis. In any case, another classification is called for, to include the sect-type, gathered, "pure," churches, especially those growing out of or influenced by the radical Reformation of the Anabaptist Movement. The doctrine of the church is here the classifying principle. Understood in the generic rather than the denominational sense, the term Baptist might be suitably employed to indicate the left-wing Reformation churches in America, as in Europe. The author indicates that he has given some consideration to this possibility; it is to be feared, however, that he has fallen victim to the old European habit of denying to the Anabaptist Movement both a formal principle and a continuing influence. By him the Mennonites are distinguished from the Baptists chiefly by the Enthusiastic or Inner Light emphasis of the former, whereas the emphasis is also very much a part of the Baptist tradition. (This the author later admits, p. 262). It is true that Baptists owe much to the Reformed tradition and that the main stream of their thought has followed modified Calvinistic patterns, but they do not represent a single theology, and it does not seem wise to class them historically with Presbyterians and Anglicans.

If a further word might be added from the point of view of a single denomination, it might be said that Baptists will not be

pleased to hear Hubmaier spoken of as an "unrelenting iconoclast" (p. 391), nor to learn that it is "foreign" to Baptists to speak of the Church Universal (p. 265). (Cp., for example, Art. 33, London Confession, 1644, Art. 26, London Confession, 1677, Art. 12, New Hampshire Confession, 1833, for official Baptist references to the Church Universal.) Nevertheless Baptists will join with other Christians in expressing appreciation for this excellent work on American religious bodies. The chapter on "Interdenominational Trends and Organizations" alone makes the book valuable, and the bibliography in connection with each group studied is similarly helpful.

Students of the fascinating subject of religious movements in the United States will find this a most important work. In simplicity of statement it cannot rival Phelan's *Handbook of All Denominations* (1933), but in comprehensiveness and detail it far surpasses the *Handbook*.

W. L. Lumpkin

God Hidden and Revealed. By John Dillenberger. Philadelphia: Muhlenberg Press, 1953. xxiv, 193 pages. \$2.50.

The Muhlenberg Press is to be congratulated upon the theological work it is publishing—two of its books are being reviewed in this number of the *Review and Expositor*. John Dillenberger is newly appointed professor at Harvard Divinity School, and his study of Luther's doctrine of the *deus absconditus* argues well for the future of that school. This is a book of both depth and breadth. Our author surveys the changes in Lutheran thought through Ritschl to the present period, and argues lucidly that the concept of the "hidden god" is the key to the swing to and fro between orthodoxy and liberalism since the Reformation. In particular, he uses the concept to elucidate the difference between the liberalism of Ritschl and the neo-orthodoxy of Barth. He points out that both thinkers are concerned with a return to the New Testament via the Reformers and with the meaning of revelation. He agrees that the "otherness of God" may offer a clue for differentiation between them, but points out that Otto also held to this otherness. It is the rediscovery of Luther's thought and of his doctrine of the *deus absconditus*, in particular, which provides the real key.

We have not space to deal with the analysis of Ritschl's thought and of Luther research since Ritschl's time. Rather we would note some of the findings in which our author seeks to relate the Lutheran concept to our modern thought. The chapter on "The Correlative Character of Revelation and Hiddenness" contains a careful analysis of Barth's distinction between "God in Himself" and "God for us," and of his correlation of the two in his emphasis

on the Trinity and on the freedom of God in revelation. The closing chapter contains many good things. John Dillenberger will have nothing to do with any rationalistic attempt to take away from the mystery of God and from His absolute freedom in revelation. He has many acute things to say about both Barth and Brunner at this point. On the matter of reason and revelation, he holds that revelation is and must be given and that it cannot be attained by reason, even though it is given within the context of reason. The independence of revelation may not be established by setting it against the established order of the world. "Reason, defined in its broadest terms, may then mean the structure of the world and man as the arena in which revelation occurs . . . Man is not asked to stop thinking in order to accept revelation. Rather, in the midst of his thinking, which may include an analysis of his nature and perhaps also of his problems, revelation may occur. This may make him think differently and see his problem in a new light exactly because of the answer which is given. In such an analysis of revelation and reason, man is not placed in the position of discovering revelation or of eliminating outright this possibility in the content of his thinking." This long quotation holds the key to much of our muddled thinking, and the whole section is worth reading. Its acute emphasis on the primacy of revelation as ontological and on epistemology as derivative is valuable. We may close with a pithy utterance. "From the standpoint of revelation, philosophy by and large may be considered man's monologue with himself. It may also be quite a shattering experience when God comes to man in the midst of such reflections."

E. C. Rust

The Pastor's Hospital Ministry. By Richard K. Young. Nashville: The Broadman Press, 1954. 139 pages. \$2.50.

No one among Southern Baptists is more qualified to write on the subject of pastoral work in Southern Baptist Hospital than is the author of this book, who since 1946 has been the chaplain of the North Carolina Baptist Hospital. With great singleness of heart he has given himself unstintingly to the development of general hospital chaplaincy work among the hospitals which are owned and operated by Southern Baptists.

Chaplain Young addresses himself to pastors with two objectives in mind: (1) to stimulate interest in his field so that more facilities may be developed and emphasis may be placed upon training pastors for effective work in hospitals, and (2) to acquaint the pastor through the written word with ways whereby he can be more effective in his own local hospital. He discusses the role of the min-

ister on the healing team, the relation of the minister to the hospital personnel, the mechanics and interpersonal relationships involved in visiting the sick, the minister as a counselor in a hospital, and the specifications for a pastoral ministry to different types of people in various types of situations within the hospital, such as the ministry to the convalescent, to the dying, to the bereaved, etc.

The great strength of the book lies in the fact that this will serve as a handbook for training hospital chaplains for some time to come. Particularly at the point of the work of Southern Baptist Hospitals, which have a more definite religious framework by far than tax-supported institutions do, this book is definitive. It is grounded upon solid research done for a Th.D. thesis in pastoral care at the Southern Baptist Theological Seminary entitled "The Role and Function of the Southern Baptist Hospital Chaplain."

The author is faithful to the limitations that he sets for himself, in that the book does not cover all of the pastor's ministry to the sick, especially as he visits in homes on his church field. Nor does it cover the responsibility of the pastor to enlist and train laymen in the visitation of the sick. Neither does it cover the problems of evangelism with sick persons as it is done by the average pastor. Nor does he come to grips with the highly limited access the pastor visiting from out side the hospital staff has to the time of a patient while he is in the hospital. Likewise, the book does not deal with hospital visitation in a State Hospital, and is particularly relevant to Baptist Hospitals and not quite so much so to city-owned and state operated institutions. In these institutions the pastor does not enjoy nearly the status he does in a denominational hospital.

The weakness of the book lies in the fact that the author writes from his own context as a chaplain, a member of the hospital staff, and one whose full time is devoted to the ministry to the sick. He does not take into careful consideration the basic differences between his own role as a chaplain and those of the pastor of a church who has a multitude of other ministries in addition to the care of the sick. But such a weakness is a virtue, too, in that the author enables the busy pastor to profit by a chaplain's more intensive experience with the physically ill.

Along with this, also, the author "loads" his book in the direction of the doctor, as if the doctor, and not the pastor is to read it. This is evident in his use of medical nomenclature without specific definition for the pastor. And example of this is his use of "catatonic schizophrenia" on page 41; his easy acceptance of a common medical definition of eternal life as applying only to the hereafter and not to one's days on earth on page 42.

A word of congratulation is in order for the Broadman Press in the publication of this book in that it represents the publication

of solid research material written in a remarkably readable style. This procedure is in the tradition of Broadman, but one to which this book and that of W. A. Mueller on the church and state represents a return after a considerable time of not having published this particular type of work.

Wayne E. Oates

Introduction to Theology. By John Christian Wenger. Scottdale, Pennsylvania: Herald Press, 1954. 418 pages. \$4.00.

This work, arranged systematically and sub-titled "An Interpretation of the Doctrinal Content of Scripture, Written to Strengthen a Childlike Faith in Christ," is intended to serve as a summary of Bible theology. Those who have profited from the author's excellent *Glimpses of Mennonite History and Doctrine* (Scottdale: Mennonite 2nd ed. 1947), and his *Separated unto God* (Scottdale: Mennonite Publishing House, 1952), have been eager to see the *Introduction to Theology*. Despite the numerous merits of the latter, one must reluctantly say that it is not up to par with either of its above-named predecessors. Its copious and often excellent contents are controlled by what are thought to be wrong presuppositions, and are therefore set in a partially distorted angle of vision. Some elaboration of this comment seems required.

The reviewer finds the *Introduction to Theology* wanting, chiefly because of its un-Biblical understanding of the nature of the Bible itself. Professor Wenger, one must conclude, has not considered (1) that his identification of the Bible with the Word of God, and (2) that his view of inspiration of Holy Scripture, are presuppositions which he brings to the Bible, rather than conclusions which are expressed in the Bible.

We may deal with these two points together, especially since they seem to be intimately related in the author's mind. The "word of God," is not used in the Bible to refer to the Bible as the Old and New Testaments. The "word of God" refers, in the immediate sense, to God's intention voiced into our midst. In the Old Testament it refers to the mind of the God who acts, as expressed unto revelation and redemption. The "word" is even semi-hypostatized. The more general usage is expressed by the second Isaiah's use of "word" (*dabhar*), by Ezekiel's use of "glory" (*kabhodh*), by Wisdom Literature's use of "wisdom" (*hokhmah*, *sophia*), and by the Intertestamental development of the concept of the *Shekinah*. The "word of God" also refers to the "word as proclamation," and may be illustrated as that which Amos experienced as a roaring lion, or Jeremiah as a fire in his bones and as a hammer crushing rocks into

pieces. This is also the characteristic usage of "word of God" in the book of Acts.

These traditions converge in the prologue to the Fourth Gospel, and are communicated through, as well as localized by, the person of Jesus Christ. Only here the hypostatization is complete—precisely because here for the only time and for all time the "Word" is incarnate: the Word (*dabhar*, *Logos*) is made flesh, and dwells among us, so that we behold his glory (*kabhod*, *Shekinah*), full of grace and truth. The nature of Biblical authority is seen in this: it bears witness not to itself as a sacred volume whose eternal verities are detached from the circumstances of time and place and from the limitations of human involvement, but rather to a "Word," eternal with the Father, who assumed our lot and walked our way. For, in a splendid phrase of Hendrik Kraemer, "the Word was made not Book, but Flesh, and dwelt among us." In short, the Christian's Bible is not the same as the Moslem's Koran, and to say (p. 23), that the Bible is "the eternal Word of God" borders on a compromise of the doctrine of the Holy Trinity, and may become a form of pious idolatry.

The above criticism brings us at once into the second phase of this argument: Wenger's view of the inspiration of Holy Scripture. One is a little shocked to find so learned and so Christian a man establishing causal relations (as appears to be the case, pp. v. 18f) between orthodoxy and verbal inspirationism, and between theological unsoundness and other views of Scripture: *e. g.* the post-critical attitudes of Karl Barth. The unsatisfactoriness of such a position may be cited in two forms from Wenger's own materials. First, the Romish doctrine of Scripture inspiration, including the phrase "it guarantees absolute inerrancy," is quoted by Wenger with approval. Is it beside the point to ask if the doctrine is not really irrelevant when one considers the theological structure which Romanists erect upon it? Certainly, here, there is no necessary connection between a view of inspiration and a theology held in common by this communion. Second, such a view of the meaning of the "word of God" as the reviewer outlined above—and to which, it is thought, Barth would not take essential exception—is related by our author to a tendency to surrender the historic faith. Is this justified? As a matter of fact, the very doctrines which Wenger singles out as in danger of being lost by such an understanding of inspiration—miracles, virgin birth of Christ, His unique deity, atonement in a realistic sense, the resurrection of the body, the historicity of the second advent—have a stout protagonist in Barth.

Were not the review becoming rapidly too extensive, comment ought also to be made on the inadequacy of the treatment of the relationship of the Bible to theology and of theology to philosophy.

It is not enough (p. 24) to say that divine revelation is concerned for man's existential questions, but does not treat of his philosophical or scientific ones. For many minds there is simply nothing quite so "existential" as the wrestle with the philosophical and/or scientific problems of our existence. We need, in this connection, the pertinent reminder of Langmead Casserley, that the alternative for the philosophical mind is not whether to be a philosopher or a believer. It is, rather, whether to be a philosophical believer or a philosophical unbeliever. With issues of this sort systematic theology is obliged to deal. We need therefore to be reminded that if theology does no more than serve as a hand-book of devotional readings, it has on its hands a difficult job of self-justification. The Bible itself serves excellently in such a capacity. Systematic theology must rather take Biblical Revelation and march into the arena of metaphysics and deal with questions which are not expressed in Biblical categories. The reviewer questions that solid contribution will be made to that end from the back side of the Fundamentalist-Modernist controversy. The shooting-war has left that battle-field.

But surely one must conclude with warm words of appreciation for much of the contents of this *Introduction to Theology*. The writing is clear and direct. The author is irenic in temper, yet warm in spirit and firm in conviction. He has lived much with the text-book of our faith: the Bible. The work will edify greatly those who seek through it to be edified. The overall structure of the book is good, though it seems that too many things were thrust in at odd places rather than to be left unsaid. This gives the work in some places a little more aspect of an encyclopedia of Christianity than of a systematic theology.

The reviewer concludes with the wish that he could have been as cordial to the book as he has always felt toward its author.

T. D. Price

The Book of the Acts, The New International Commentary on the New Testament. By F. F. Bruce. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1954. 555 pages. \$6.00.

This book by F. F. Bruce is in my opinion the best major commentary on Acts that has appeared in the last fifty years. The other volumes of this series which have been published (*Luke* by N. Geldenhuys, *First Corinthians* by F. W. Grosheide, and *Galatians* by H. N. Riddenbos) have considerable merit, and it appears that this set of commentaries will prove useful to pastors and other Christian expositors for many years.

Professor Bruce, who is Head of the Department of Biblical History and Literature in the University of Sheffield, had already written a major work on Acts, a commentary on the Greek text which

appeared in 1951. The present commentary is substantially a fresh work which utilizes the earlier labor and presents the results in a way that will appeal especially to those interested in competent and thorough exegesis of the text of Acts. No attempt has been made to adapt the exposition to the special problems of twentieth century living; rather, in simple and direct style, Bruce explains what he understands Luke to have written to his own generation.

The problems of critical introduction are summarized all too briefly in the new work, according to the apparent plan being followed in the series, and some will wish that the author's reasoning in this regard might have been more adequately expressed. (The earlier commentary by Bruce is superior in this regard.) Bruce concludes that the earliest possible date for Acts (c. 63) is the correct one and that Luke the physician, the companion of Paul, was indeed the author of Luke-Acts. These conclusions are in line with the viewpoint of the traditional and conservative in Biblical scholarship, but the author gives ample evidence of wide study and careful reasoning.

For the careful scholar who wishes to study other material on particular topics relating to Acts, the abundant use of footnotes referring to source materials and to pertinent books and articles (including many very recent ones) will prove most helpful. Professor Bruce exhibits a wide knowledge of both secular and religious writings of the Graeco-Roman world, as well as the Jewish literature. He has also utilized the works of best modern scholarship, including those whose viewpoints differ very widely from his own. Notes on lexicography and on textual criticism (especially the variant readings of the Western text) are plentiful, and will be useful to anyone knowing even a little concerning Greek and textual considerations.

Too long have the more conservative evangelicals relied on commentaries of an earlier generation as though nothing more were needed. The series of which this volume is a part will certainly help to fulfill this need, and Professor Bruce's work in particular is a major contribution. It is a pleasure to this reviewer to recommend to pastors and Bible students generally that they add this book to their libraries.

H. E. Turlington

The Righteousness of God: Luther Studies. By Gordon Rupp. New York: Philosophical Library, 1953. 375 pages. \$7.50.

This is an age of the revival of theology. The "queen of the sciences" is, in numerous respects, coming back into her own. Reformation theology is the focus of some of the most penetrating and valuable of contemporary scholarly production. The thought of

Luther is central to such theology. Mr. Rupp has written an excellent book, reconsidering the character and work of that Reformer.

These Birkbeck Lectures in Ecclesiastical History, delivered in the University of Cambridge, 1947, would seem to suggest an attitude among English scholars towards the Reformation, which in time past has not been characteristic. *The Righteousness of God*, supplementing the author's, *Luther's Progress to the Diet of Worms* (Chicago, 1951) may now be placed alongside Philip S. Watson's *Let God be God!* (Philadelphia, 1950) to mark to best recent English contributions to Reformation research. Rupp's work, like Watson's rests on the two-fold basis of solid grounding in the Reformer's own writings and wide reading in the literature of the Luther-renaissance (especially German and Swedish).

The volume under review is divided by the author into three parts. The first deals with "the historians' Luther," and is a report on the problems and answers of various writers on Luther, and fills in the picture of this for England with materials which are but little known. The second part, "Coram Deo," is a minute study of the formation and contents of Luther's theology to 1521. Part three discusses Luther's thoughts on humanism (Erasmus), on government, and on the Church. Rupp's knowledge of the sources is far-ranging, and his writing style full of verve.

This is theology at its best. It deals with the living issues, which are, therefore, the perennial issues. It examines Luther's thought, but, since reality is one, it also answers questions which agitate the church to the present time. A careful study would not only bring all readers along in the field of historical theology, it would, surely, make us creatively reconfront the paradoxes of Christian doctrine and the ambiguities of human life.

T. D. Price

Hunted Heretic: The Life and Death of Michael Servetus. By Roland H. Bainton. Boston: Beacon Press, 1953. xii, 270 pages. \$3.75.

October 27, 1953 marked the 400th anniversary of the execution of Michael Servetus, and this was the occasion for the publication of this book. However, Dr. Bainton, Professor of Ecclesiastical History in Yale University, worked on the life and times of Servetus for more than a quarter of a century. Students of Christianity are again indebted to this great Reformation scholar for another great contribution to our understanding of our religious heritage.

Professor Bainton's ability has become so well known that little need be said concerning a new book by him. People who have read *Here I Stand*, *Travail of Religious Liberty*, and *Castillio's*

Concerning Heretics will need no promoting to secure and study this work on Servetus. As they would expect, Dr. Bainton is again engaging, lucid, and exact. The story is not simply a recitation of facts about a man named Servetus. It is the interpretation of momentous religious decisions made in an era of ferment and turmoil. The life and activity of Servetus furnished the occasion in which Protestantism had to make decisions concerning the Trinity, religious liberty, and the relationship of Christian Faith and natural knowledge. Professor Bainton, the master historian, now also demonstrates his theological proficiency in sketching the course of history of these issues and clarifying the new decisions which were made. Because these issues remain with us, and are again demanding that we understand them, this book is timely and should be studied by all who seek to be both enlightened and devout in their Christian profession.

Guy H. Ranson

Origen's Treatise on Prayer. Translation and Notes with an account of the practice and doctrine of prayer from New Testament times to Origen. By Eric George Jay. London: S.P.C.K., 1954. 237 pages. \$4.25.

So far as the reviewer's knowledge goes, this is the first translation into English of Origen's, *On Prayer*. As such it makes a valuable contribution to the growing mass of Patristic literature available in our own language. To the translation, and as a means of setting the work in a meaningful context, Dr. Jay has affixed one essay on "Prayer in the Early Church" (pp. 3-35), and another on "Origen"—his life, works, doctrine, and teaching on prayer (pp. 47-71). Various "Appendixes" appear through the book. The treatise itself is translated and supplemented with many useful notes (pp. 79-219). Of this work of Origen's, to be dated ca. A.D. 235, the Greek text is available.

Origen begins with the supernatural nature of prayer as possible for us only by the grace of God. He treats of the right attitudes and preparation for prayer (forgiveness of one's enemies, etc.); of the benefits of prayer; of the kinds of prayer (supplication, praise, intercession, and thanksgiving); of praying to God *through* Christ. The substance of Origen's work is devoted to an exposition of the Lord's Prayer, in which each of the phrases is explained. This part includes of course (pp. 166-183) Origen's linguistic and theologico-allegorical interpretation of the word *epiousios*, which appears only here in all Scripture. Making no reference to the "Kingdom, Power and Glory," following the "deliver us from evil," Origen brings the discussion to a close with remarks on such subjects as disposition and posture in prayer, appropriate places for prayer, and more on the various sections or kinds of prayer.

When one works himself into the mind and language of the author, he discovers that Origen's treatise is not only an interesting chapter in the history of the interpretation of prayer and of the Lord's Prayer—it is as well helpful for the present meaning and moral urgency of the same. The book is most useful, provoking our thanks both to Dr. Jay and to S.P.C.K.

T. D. Price

The Lost Churches of China. By Leonard M. Outerbridge. Philadelphia: The Westminster Press, 1952. 237 pages. \$3.50.

A disturbing, challenging and healing book! That is, if Christians of East and West, and missionary strategists will heed its call to repentance and radical reorientation in missionary effort! You will not agree with all of its premises or conclusions. But what matters it? Did Paul and Barnabas in the Apostolic Church always agree?

The author, a former missionary in Northwest China, presently a minister of the United Church of Canada, revisited China in 1949 in order to gain a first-hand grasp of Communism's impact upon missions. He draws on a wide historical background in order to tell his story. From the Nestorians of the sixth century to the papal messengers of the thirteenth, the early Franciscan mission of the thirteenth to the eminently successful mission of the Jesuits after 1550, from the arrival of Robert Morrison in China in 1807 to the triumph of the hammer and sickle in 1949, the story of missions, its successes and failures, emerges in clear relief. Outerbridge asks profound questions and gives some serious, though disturbing answers

Chapter I deals with *China's Religious Heritage*. Outside the early Jesuits, the author charges, few missionaries, Catholic and Protestant, have shown sufficient interest or appreciation of that heritage. With Hocking he evaluates Confucianism as "a minimal theism, leaving in its wake the hunger of answered questions." The wilful destruction of Confucian ethics by both Christian missionaries and the agents of modern science left a vacuum in the souls of the Chinese into which militant Communism poured its fatal contents of materialism and atheism. While the church has "served as the spark plug for five strategic and simultaneous revolutions", it yet "loses to the enemy which sowed tares in the night." (p. 155). Why could this happen? Our author adduces five reasons for this development: first, because Christian missions in China were all too often tied in with political and governmental policies of Western powers. The Nestorian Church in China around A.D. 845 fell victim to persecution in the T'ang dynasty due to "its precarious position of being dependent on political favor" (p. 43). After the dramatic exchange between East and West in the thirteenth century, the earliest Catholic mission effort was thwarted

both by internecine strife between Catholics and Nestorians, the political aspirations of the Franciscans intriguing for power with the Mongol princes, and Tamerlane's overthrow of both Mongols and Nestorianism. In the eighteenth century, Catholic Christianity suffered another eclipse due to political meddling in China.

What of Protestant missions? Who can gainsay that nineteenth century Protestants invaded China in the wake of Western imperialistic conquests? Opium wars, extraterritorial privileges and immunities enjoyed by Western powers, special treaties, customs control of Westerners in China, these, together with the unbelievable betrayal of China by the Allies at Versailles and at Yalta, sowed the dragon seeds of suspicion in the hearts of a China in the throes of revolutionary ferment. Protestant missionaries, on the other hand, tended, under the influence of the social gospel to overemphasize the material benefits of Christianity. The graduates of Christian schools in China (as well as India—see Lindsay Report of 1952!) not only did not accept the Christian faith, but often left these schools devoid of any faith. Their teachers had little if any interest in their students' conversion. Thus the primacy of the Gospel of Jesus Christ was sidetracked by liberal missionaries, while fundamentalist heralds of Christ often created confusion by their narrowness of literalism. The multiplicity of competing Christian sects and mission societies added to the confusion of the Chinese mind.

If doors should reopen in China, a new type of missionary is sorely needed. A new humility is required on the part of the sending nations. A new perspective of the Gospel and of Christianity with emphasis on God's grace *and* judgment may yet recover the losses that have been sustained.

William A. Mueller

The Household of God. By Lesslie Newbigin. New York: Friendship Press, 1954. 177 pages. \$2.75.

One seldom gets so much in so small compass for so small price. Here is one of the best available manuals for studying the nature of the church. The book especially noteworthy for (1) its solid exegetical basis, (2) its comprehensive theological orientation, and (3) its sympathetic treatment of divergent points of view.

After an introductory chapter which gives the setting for modern ecumenical conversation on the doctrine of the church, Newbigin sketches the three principal and typical answers to the problem of the church's nature and boundaries. These he calls the Protestant (Ch. 2), the Catholic, obviously to be distinguished from Roman Catholic (Ch. 3), and the Pentecostal, not to be identified with the denomination of that name (Ch. 4). The author rightly realizes that

the third designation is rather novel, and that the three are not mutually exclusive.

The Protestant view of the church as the congregation of the faithful—giving priority to faith in the making of the church—is understood to enjoy a certain natural primacy among the various views (p. 26). Faith is the ground of incorporation into Christ, and replaces circumcision thereby (p. 27-46). This raises problems: (1) What is the place of Law in relation to New Israel? (answer: promise and fulfillment); and (2) How are we today engrafted into Christ? (answer: word and sacraments) (p. 47-50). But the "Protestant" attempt to define "true" preaching of word and "right" administration of sacraments leads to a tendency to overintellectualize the faith, so that church is defined in terms of doctrinal agreement (p. 51), as well as to a tendency to blur the conception of the visible church (p. 53-58). This section has an excellent, though necessarily short, treatment of *Galatians* and *Romans*, and some penetrating comments, not entirely balanced, on Luther, Calvin, and Zwingli.

The "Catholic" view is stated under the rubric of "the body of Christ" (p. 61-93). This sees the life in Christ as consisting largely in sacramental incorporation into the life of the church. It stresses "apostolic" representation (p. 62f.), and order and continuity (p. 76f.). Newbigin is very helpful here on the biblical standpoint (see especially p. 67 and the treatment of *I Corinthians*, and on ecclesiastical structure as related to faith and experience (p. 78-80). "Order" is considered to be important but not absolutely essential, since the church's real continuum is sovereign grace or pure mercy (p. 84f.). The church can sin (p. 85f.), for it is the body of Christ, not the extension of the incarnation. Though essentially one, the church is actually divided; and though holy, it is also sinful. It can only be the church then by the mercy of God, and exist, like the Christian man, as at once righteous and sinful (p. 91). To resolve this paradox is to do violence to what is given in the church's reality and existence (p. 92f.).

Newbigin calls the "Pentecostal" type, that view which sees the church as being in the first instance "the Community of the Holy Spirit." This sees the church whenever the Spirit is present with power (p. 95). Unlike the "Catholic," it neglects visible order and structure. Over against the "Protestant" it stresses an ontological change in the believer, as over against mere orthodoxy. That this is an indispensable ingredient in the full Biblical view is supported by overwhelmingly Biblical data. The author here makes excellent use of materials in *Acts* (p. 98f.), and insists that the witness of this type must be heard in the conversations between representatives of the other two types. The latter stressing what is unalterable in the revelation, need the former's insistence on the present experience

of the power of the Holy Spirit (p. 107). At the same time, proper warning is made against interpreting Christianity simply as a "religion of the Spirit" (p. 108f.).

It may be added that a solid discussion in principle of election, in connection with the church as the Community of the Spirit, appears in this chapter (p. 110-114). The doctrine is to be understood not by probing backward into God's reason in election, but forward into His purpose (p. 111). Christ's work must control our understanding of election (our election is only by incorporation into Him), not our understanding of election control Christ's work (p. 112f.).

The book closes with two chapters on eschatology (p. 123-152) and mission (p. 154-174).

The eschatological section is titled "Christ in you, the hope of Glory," and argues "that the church can never be defined in terms of what it now is, but only in terms of the mercy of God 'who quickeneth the dead, and calleth the things that are not, as though they were.'" The church is an eschatological reality as well as an historical one.

"Unto all nations" (the final chapter on the Church's mission) indicates and urges that the church in interval between the two advents is significant only as it makes it a time of apostolic witness to the ends of the earth. The church is never seen in proper focus, therefore, except in terms of the ends of the earth and the end of the world.

Space forbids critical evaluation. The book is excellently conceived and executed. The reviewer wonders how good a case could be made for the Anabaptists of the sixteenth century (excluding the Revolutionaries and the "Spirituals") as presenting a doctrine of the church which comes as close to holding the "Catholic," "Protestant," and "Pentecostal" emphases in balance as any other. Before anyone chuckles at this suggestion he owes it to himself to digest with great thoroughness *The Anabaptist View of the Church*, by F. H. Littell.

T. D. Price

Revolution in Missions. By Willis Church Lamott. New York: The Macmillan Company, 1954. 228 pages. \$3.50.

For some years there has been general agreement that the missionary enterprise was undergoing revolutionary changes. The exact nature of the revolution and the resultant adjustments which must be made have not often been clearly defined. No better analysis has appeared than this thoughtful study by a former Presby-

terian missionary to Japan, who now teaches Missions at San Francisco Theological Seminary.

The basic revolution is the change "from Foreign Missions to World Mission", brought about by the emergence of the Younger Churches and the ecumenical concept of "the World Church". But many other factors are at work, and Lamott takes note of them all. The comprehensiveness, balance, and clarity of insight in his work are remarkable. He describes changes in relationship between the Younger Churches and the foreign missionary; changes in evangelism, education, medical and social missions; the development of indigenous Christianity; problems of cultural dislocation and ethical relativisms; the relation of Christian faith to the non-Christian religions; and the trend toward union among the denominations. The author's personal views are kept at a minimum and a sane, objective presentation prevails.

The book is being used as a text in the course designed for missionary candidates at the Southern Baptist Theological Seminary this session. Every missionary, both young and old, should read it carefully. It might well be made required reading for new missionaries of all boards.

H. C. Goerner

A History of the Ecumenical Movement, 1517-1948. Edited by Ruth Rouse and Stephen Charles Neill. (Published on behalf of the Ecumenical Institute, Chateau de Bossey.) Philadelphia: The Westminster Press, 1954. 822 pages. \$9.00.

Here is an authentic if not altogether a balanced history, written by the proper people, of one of the most comprehensive and vital movements of contemporary Christianity. Prepared in sixteen chapters by sixteen authors and with Introduction and Epilogue, the first seven chapters (to p. 349) survey the movement toward unity from the beginnings (essentially from Reformation times to A.D. 1910). The remainder of the book is devoted to the four decades following 1910.

The book is both too comprehensive in range and rich in detail to be reviewed in brief compass. To describe its contents and name its authors is perhaps its best recommendation.

Bishop Stephen C. Neill writes the introductory chapter on "Division and the Search for Unity Prior to the Reformation." This is followed by John T. McNeill's excellent condensation and interpretation of "The Ecumenical Idea and Efforts to Realize, 1517-1618." The general subject is pursued by Martin Schmidt for seventeenth and eighteenth century Europe; and for Great Britain in the same two centuries by Norman Sykes (this latter being in truth a gem).

Georges Florovsky relates the Orthodox Churches to the Ecumenical Movement prior to 1910; while Donald H. Yoder discusses Christian Unity in nineteenth century America. The "Approaches of the Churches towards Each Other in the Nineteenth Century," is discussed by Henry R. T. Brandreth. The first major part of the book is brought to a close by Miss Rouse: "Voluntary Movements and the Changing Ecumenical Climate."

The last four hundred pages of the book focus on developments since 1910, and are led off by Kenneth Scott Latourette's, "Ecumenical Bearings of the Missionary Movement and the International Missionary Council." Tissington Tatlow, does the chapter on "The World Conference on Faith and Order." "Plans of Union and Reunion, 1910-1948" are studied by Bishop Neill. Nils Karlstrom traces "Movements for International Friendship and Life Work, 1910-1925," and this subject is pursued to 1948 by Nils Ehrenstrom. Miss Rouse outlines "Other Aspects of the Movement, 1910-1948." The place of Eastern Orthodoxy is assessed by Nicolas Zernov, and of Roman Catholicism by Oliver Tomkins. Secretary W. A. Visser 't Hooft brings the work to a close by tracing the genesis and emergence of the World Council of Churches.

The whole volume is enhanced in value by its Appendices, Bibliography, Glossary and Explanatory Notes, and Index. Special notice must be given to the Bibliography (pp. 745-786), which is a mine of information, and an authoritative guide to this increasingly important field of study.

For the first time now students may have in one volume a summary account of this many-sided and urgently important subject. For making this possible, we thank editors, authors, and publishers.

T. D. Price

Missions at the Crossroads. By T. Stanley Soltau. Wheaton, Illinois: Van Kampen Press, 1954. 183 pages. \$2.50.

This is one of the most sane and sensible books on missionary methods to come from the press in recent years; yet, if it were read widely and taken seriously, it could have revolutionary effects upon the present missionary programs of many boards. The sub-title sums up the position of the author: "The Indigenous Church—A Solution for the Unfinished Task."

Will the task of evangelizing the world ever be finished? Dr. Soltau, who spent twenty-five years as Presbyterian missionary in Korea, answers, "Yes, but not by foreign missionaries". It will be done by indigenous churches, planted and developed by missionaries, but carried on by national leaders. The missionary of today

and tomorrow must dedicate himself to developing indigenous churches, resolutely refraining from any policy which would create a spirit of dependence upon the mission or foreign funds. The remarkable success of the Presbyterian mission in Korea, following the principles laid down by John L. Nevius, is continually cited as proof that it can be done. Soltau argues convincingly that the same methods will work elsewhere.

But the book is more than a plea for indigenous churches. It is a simple, practical handbook for missionaries, full of helpful suggestions on how to do the job. Invaluable to new missionaries, it would serve even better as a basis for group study and discussion on mission stations and in missionary training schools. There is room for difference of opinion on many points, but Dr. Soltau makes a good case for his accepted principles.

H. C. Goerner

The Sikhs. By Khushwant Singh. London: George Allen and Unwin Ltd. Distributed by Macmillan Company. New York: 1953. 215 pages. \$3.75.

This is the first book about the Sikh community of India written in English by a Sikh. As such it has certain unique values, and no serious student of Comparative Religion can afford to ignore it. But reading the book brings first surprise, then a touch of sadness. The author, although he is a member of this community, shows little spiritual appreciation of the religious aspects of Sikhism. He covers the life of the founder, Nanak, in less than three pages, and dismisses as legendary much material which non-Sikh writers have reverently reported. He is far more interested in the political and social history of the movement than in the religious.

In the end, he calmly predicts that Sikhism will soon lose its identity and be absorbed into the Hindu community. This may be an accurate forecast; perhaps it is a desirable end. But even the Christian student of world religions, who has come to admire the stalwart loyalty and dependability so characteristic of the Sikh soldier or policeman can hardly avoid a touch of regret at the prospect. One with a greater respect for the power of religious tradition than the author displays may well have his doubts about the early demise of this venerable faith.

One thing should be noted. If the Sikh community is disintegrating as rapidly as Khushwant Singh says, then Sikhs should be more approachable by Christians than ever before. If they are to be Sikhs no more, then why not Christians, rather than Hindus? There are easy answers, but there is also a challenge.

H. C. Goerner

God Is Light. By E. P. Dickie. New York: Scribner, 1954. pp. iv, 261. \$3.00.

In this book, Dr. Dickie returns to a theme with which he has dealt before—the problem of revelation and response and the related issues raised by the inter-relationship of general and special revelation. This is not an easy book to read, chiefly because the reader gets the impression of a certain formlessness in its structure. With regard to the issues raised, however, there can be no doubt as to their relevance and importance. Any work which seeks to face them is welcome, and Dr. Dickie has much that is valuable to say. He recognizes the defects of the theology of liberalism with its emphasis on human achievement and its tendency to replace revelation by discovery. He holds also that the newer theology of transcendence, associated with Barth and Brunner, has gone too far to the other extreme. Hence he seeks to hold a balance, retaining what is valuable for him in the older liberalism and welcoming some of the newer theologians, howbeit in a much milder form. There is little doubt that, as he contends, the truth lies between the extremes, and we can be glad of this attempt to combine the good in the old with the contributions of the new. It is true that liberalism was by no means all bad, and that all present day theology is debtor to the contributions it made. But we still have to ask ourselves whether Professor Dickie has not found too easy a rapprochement between the extremes.

His thesis is that of Principal John Baillie and other mediating theologians. He holds that the general revelation of God in the human conscience and in the religious consciousness of the race must be understood in terms of the special revelation in Jesus Christ. He does not therefore reject, as Barth and Brunner do, any saving significance in general revelation, but believes that a man who does not meet God in Jesus Christ and who has no opportunity of so doing, may yet encounter God in the order of nature, the human conscience, and the religious aspirations of the human breast. This attempt to narrow the gap between the natural and the supernatural raises very serious issues for theological thought, especially with regard to the absoluteness and finality of the word of salvation which comes in Jesus.

Professor Dickie has much that is good and salutary to say about the place of reason and conscience and function of man's response in the act of divine revelation. He rightly holds that the human reason is, when illuminated, a means to knowledge of God and that the enlightened and awakened conscience may be an instrument of revelation. Augustine recognized this and made it basic in the interpretation of the Christian faith. The issue which Dr. Dickie does not squarely face, however, is how far sin may so misdirect the reason and vitiate the conscience that man cannot see aright apart

from that illumination which comes in Christ. If there is no other name under heaven whereby men shall be saved, then we must carefully fence the extent to which we allow a saving value to the enlightened conscience and to the religions of mankind. It is easy, once we go too far, to include Marcus Aurelius among the saints and put the Buddha alongside of Jesus. It is, of course, difficult to believe that those outside the reach of the Gospel are thereby damned, and it may be true that, in God's good purpose, the devout response of a Bhakti-worshiper in Hinduism or Amida Buddhism will be of some avail in the eyes of heaven. But if such a one finds his way into the Kingdom, it can only be because of what has been accomplished on Calvary's tree, and because at some point God's saving grace may become available to a sinner, even in general revelation, through that saving act. Dr. Dickie has a tendency to ignore some of the difficult passages of Scripture in his irenicism, and he needs to remember Paul's affirmation that, because the law of God is embedded by nature in the conscience of man, the Gentile and pagan, as much as the Jew, are without excuse. We are in serious danger, these days, because of what comparative religion has opened up to us, of forgetting the urgency of our Gospel, of falling into a universalism which pays scant attention to the Scriptural injunctions about hell, and of losing our hold upon the finality and absoluteness of the salvation which comes in Jesus Christ.

With this warning in our minds, Dr. Dickie's book is one to peruse and digest. It has many good things to offer and much sound sense about the function of reason and conscience in the response to revelation. Professor Dickie outlines certain conditions for receiving and recognizing true revelation, but acknowledges that finally no external test is possible. One telling sentence, the impact of which sometimes appears to be contradicted in other parts of the book, will bear quoting: "Revelation is not created by human understanding and is not amenable to judgment by it; nevertheless it is to the human understanding that revelation is given; only reason can apprehend and elucidate it." This our author can argue that the intellect is present in the initial *credo* and in all the subsequent movement from faith to understanding. Here he is truly Augustinian and Anselmic.

The section on knowledge by encounter points us to the final validation of the knowledge that comes by revelation, and incidentally it deals well and ably with Dr. Austen Farrer's Thomistic denial of direct experience and personal encounter in "The Glass of Vision." Dr. Dickie points throughout to the certainty that comes, not by inference and logical syllogism, but by personal encounter.

This book is one to be commended. It has many flashes of insight and occasionally debatable judgments. Like its author's other books, it will be read with profit.

E. C. Rust

1 Maccabees: A Commentary. By J. C. Dancy. Oxford: Blackwell, 1954. pp. viii, 207, 18/.

This book is a valuable addition to the libraries of students of the Old Testament, and it fills a serious gap in exegetical works upon Biblical and intra-Testamental texts. Mr. Dancy, who is the Headmaster of Lancing College, has undertaken his task with scholarly preparation and he is to be congratulated upon a thorough piece of work. The Introduction provides an introduction to 1 Maccabees, sets it in relation to 2 Maccabees, discusses other historical sources for the Maccabean period and offers an excellent picture of the historical background of the 3rd and 2nd centuries B.C. The section on the Zadokite fragments and the Dead Sea Scrolls is quite useful, and still more valuable are Mr. Dancy's discussions of the Chronological problems associated with the text.

The major part of the book is taken up with detailed exegetical notes. The Revised Version text is not included, and this leaves much more space for the commentary, although at times one could wish for the presence of the text itself. The historical minutiae with which 1 Maccabees abounds are faithfully dealt with, and reference is frequently made to the Greek original. Our author shows a thorough acquaintance with other recent authoritative works such as Abel, *Les Livres des Maccabees*, and Zeitlin-Tedesche, *The First Book of Maccabees*, and we can be grateful for his references to these. One merit of the book is that parallel and relevant passages from 2 Maccabees are brought in wherever necessary, and the comments on these are often enlightening.

This book is the first of a series of commentaries for students taking the Oxford "School of Theology." We believe it will serve students well. It makes an auspicious beginning for a new series of exegetical works, and more mature scholars will consult it with profit.

E. C. Rust

Calvin's Doctrine of The Word and The Sacrament. By Ronald S. Wallace. Edinburgh: Oliver and Boyd, 1954. pp. vi, 253. 18/.

This book is yet another to add to the growing volume of Calvin studies which we are witnessing in our time. It is appropriate that most of these should issue from Scotland and Switzerland. Mr. Wallace's book has the merit of allowing Calvin to speak for himself. In this he follows the example of his erudite brother-in-law, Dr. T. F. Torrance whose book, *Calvin's Doctrine of Man*, has the same quality. Lengthy excerpts from Calvin's commentaries help to elaborate Mr. Wallace's treatment, and the result is a very satisfying and solid piece of work. It allows the great reformer to stand clear

of the many misunderstandings and misinterpretations to which he has been subjected over the centuries.

The essential position is set forth that God has to speak to man through signs and symbols, because the infinite qualitative difference between God and man precludes the possibility of direct revelation. Calvin's *finitum non capax infiniti* thus stands in contrast to Luther's *capax* and to that reformer's consequent doctrine of the ubiquity of Christ's humanity in the sacraments. Just as the flesh of Christ veiled the historic incarnation of the Son of God, so do the Word and the Sacraments. In these God humbles himself and adopts himself to our capacity. Calvin's view of the inspiration of Holy Scripture shines quite clearly in Mr. Wallace's treatment and seems strangely up-to-date. Calvin is quite sure that the authority of Scripture as the Voice of God rests upon the activity of the Holy Spirit, and that only so can the Bible bear the divine revelation to men.

It may read strangely to some that Calvin had no problems about the strict order of events as recorded in the Gospels. "In Scripture," he could write, "it is well known, things are not always stated according to the strict order of the time in which they occurred." And again, "Anyone who will consider how little care the evangelists bestowed on pointing out dates will not stumble at this diversity in the narrative." Such quotations from Calvin's commentaries bear out his recognition of the human element in the inspired personalities of the Biblical writers. But he is firm that there is a divine element also. Elsewhere he affirms that earthly language and imagery is but an instrument that God uses to manifest his presence, and that it is an imperfect and inappropriate instrument at its very best. Mr. Wallace believes that the sacramental principle was applied by Calvin to Holy Scripture. Our author writes: "It must be remembered that, however much stress Calvin may have laid on the divine origin of the Word of Scripture, for him it is Jesus Christ who is the Word of God, and that the Scripture is the instrument that Christ uses for the manifestation of His presence."

The treatment of the Lord's Supper is most helpful and illuminating, but Baptists will be somewhat surprised at some obscure points in Calvin's doctrine of baptism. Our historic struggle has long brought us against his advocacy of infant christening, but it is significant of the weakness of this position that we find Calvin advocating the likelihood of early regeneration in children. Thus he takes a text we Baptist often use—Jesus blessing the children—and holds that the children must have given "purity" and renewal by the Spirit, even though this gift was not given through faith. Hence we have the suggestion that "infants are renewed by the

Spirit of God according to the capacity of their age, till the power which was concealed in them grows by degrees and becomes fully manifest at the proper time." Calvin holds that baptism does not regenerate or save infants, but only seals the salvation of which they are previously partakers, and holds that in receiving such salvation apart from faith, infants are outside the usual dispensation. It is interesting to see how even the great reformer could move from Scriptural principles once he denied the nature of New Testament baptism, and yet to notice how he still sought to keep his hold on the evangelical principle—"By faith alone."

The chapters on union with Christ in and through the sacraments reveal a mystical strain in Calvin which many would hardly credit. They and the closing chapter on "The Church as The Sphere of Sacramental Action" are valuable and rewarding. No student of Calvin can afford to neglect this book, and all preachers will be enriched by it.

E. C. Rust

Introduction to the Philosophy of Religion. By Peter Anthony Bertocci. New York: Prentice-Hall, Inc., 1951. 565 pages. \$4.75.

There are many fine books introducing the modern reader to the philosophy of religion. The one under discussion has a distinctive quality all its own: it is comprehensive in scope, fair and objective in its analyses of age old religious problems, and extremely well written. In twenty-one chapters Professor Bertocci, the successor of Brightman at Boston University, unravels the complex problems of religious truth and experience.

Some of the author's definitions are both simple and arresting. Thus he defines religion as friendship with God (p. 11). Reason is called "the knitting needle of experience, not the strands themselves" (p. 48). Truth is seen "as the relevance of statements about reality to reality" (p. 62).

This reviewer considers Bertocci's description and analysis of what constitutes empirical knowledge (pp. 59-61) one of the most discerning accounts of the matter. His distinction between "couldn't-possibly-be wrong knowledge (logical consistency) and . . . *empirically coherent* knowledge which will have varying degrees of likelihood (or probability)" might serve as a beacon light in many a church business (or Seminary faculty meeting!) anywhere.

In Chapter 4 Bertocci addresses himself to the query: Do we Know God directly in religious experience? This is tied in with the further question as to the common core of such experience. Reviewing William James' idea of God as objective presence, Rudolf

Otto's concept of the *Numen* and Bergson's religious intuitionism, with a side glance at Schleiermacher's idea of religion as the feeling of absolute dependence, our author concludes that despite agreement on an objective presence inspiring the religious the answer to the query must be negative. Religious experience, though not an independent source of truth about God, has been a vital source of growth in the life of people everywhere (p. 118).

What Bertocci has to say in subsequent chapters on the conflict between religious and scientific perspectives, the nature of the physical world, man's intrinsic nature, the problem of free will and moral obligation, the validity of values for all, arguments for God's existence, the problem of theodicy and evil, the nature of God, whether he be infinite or finite, or the life of prayer, religious vocation and immortality, is exceedingly good and often provocative reading. While he faces the objections to religion squarely and honestly as in chapter 2 and most of the others, the writer of this book is deeply convinced about the depth and reality of religious experience whose recurrence in every age and clime explains, at least in part, the tenacity of religious belief.

William A. Mueller

The Compass of Philosophy. By N. P. Stallknecht and R. S. Brumbaugh. New York: Longmans, Green and Co., 1954. ix, 258 pages. \$3.25.

We are indebted to the teamwork of Professors Stallknecht, Indiana University, and Brumbaugh, Yale University, for another splendid work in philosophy. Their earlier joint work, *The Spirit of Western Philosophy*, was a history of philosophy, and the present work is an introduction to philosophy. *The Compass of Philosophy* is an introduction, in the best sense, because it does not present the reader with ideas to be accepted but seeks to acquaint them with four points of orientation from which man may view the world of reality and gain ideas of it. The authors seek to demonstrate the advantages and disadvantages of each orientation by pointing out the things that can be encompassed and explained and the things that are excluded and ignored by the corresponding systems of thought. The authors believe that philosophy is speculative as well as analytical, and they believe that the traditional problems of men are meaningful and have answers that are either true or false.

The four points of orientation are: (1) "Discrete or Atomic Pluralism or Mechanism," emphasizing understanding the world of reality by the addition of analyzed parts; (2) "Formalism," in which reality is understood by comprehension of essences; (3) "Vitalism,"

by which reality is to be known by analogy or organism or living wholes; and (4) "Philosophy of Creation," in which understanding is sought by viewing the process of development. Readers will find this a very fruitful as well as a readily intelligible approach. Because there is one world of reality, there are various methods of introducing students to the ways of understanding it. Perhaps the best way to judge an introduction to the problem is in the clarity and comprehensiveness which it achieves. The approach adopted in this book is quite adequate for the task, and the authors are both clear in their own minds and lucid in their presentation.

Guy H. Ranson

The Church in Community Action. By Harvey Seifert. New York: Abingdon-Cokesbury Press, 1953. 240 pages. \$2.75.

A church is itself a community but it lives in and for a larger community than itself. The author is professor of Christian ethics, the Graduate School of Religion, University of Southern California. Through extensive experience as a Methodist pastor and as a result of careful research as teacher Dr. Seifert has accumulated information and developed insights of great value to those who believe that a church has community responsibility. The emphasis is not on the so-called "social gospel," but on the application of the gospel and of Christian ethics to the needs and problems of modern community life. The appeal is for a functional church discovering areas for Christian action and developing effective leadership which will meet opposition creatively. Practical organizational procedures are outlined and especial attention is given to political activities for churchmen.

The final chapter inevitably leads to a discussion of "community cooperation." Committed to the ecumenical ideal, the author does not find the hope of Christian unity in the pronouncements of world and national councils, although these are recognized as having value. Rather, he insists that such unity must be achieved on the local level, as churches of various denominations work together in co-operative groups seeking community betterment. How these groups or "councils" may be organized, how they may be stabilized, how they may discover and carry on joint enterprises, and how in doing this they will be drawn closer together as Christians with common faith and purpose, constitute the practical program of community cooperation which to Doctor Seifert is the answer to the growing demand for functional ecumenicity. One does not have to agree with these conclusions and plans to find in the book ideas of value.

G. S. Dobbins

Die Christliche Gemeinde in der Politischen Welt. By Helmut Gollwitzer. Tuebingen: J. C. Mohr (Paul Siebeck), 1954. 62 pages.

The author of this significant study is Professor of Systematic Theology at Bonn University. He speaks out of a life that has been full of excitement and personal danger. Gollwitzer was active in the spiritual resistance against Hitler, spent 5 years in a Soviet prisoner of war camp, and is author of *Und Fuehren Wohin Du Nicht Willst*. In four chapters the age old problem of church and state is critically reviewed. While trying to do full justice to Luther's distinction between the Kingdom of God and the kingdom of the world, Gollwitzer persuasively points out the *Fehlentwicklung* of Lutheranism regarding the state, society and culture. To be sure, Luther's doctrine was a check against utopian world improvement schemes; it stressed faith not as quietistic possession but as a constant quest and confrontation with God's Word; it affirmed the stark realities of this world without an attempt to christianize them. But Gollwitzer asks: Did Luther and Lutheranism make sufficient room for the church as an active political factor? The church is more than the object of pastoral care. It is and ought to be an apostolic-missionary advance guard involved in doing battle with the world and its powers.

The doctrine of resistance to the political orders, the troublesome questions of the Anabaptists and of modern religious pacifists need to be rethought in the light of the Gospel and recent tragic failure of the churches. Gollwitzer pays high tribute to Karl Barth's rethinking of the problematic of church-state relations. We need to see the state much more in the light of Christ's resurrection rather than as a product of human sin. The Christian, in the final analysis, has but one supreme Lord and he must see all other loyalties in the perspective of faith and action.

William A. Mueller

Studies in Isaiah. By E. J. Young. Grand Rapids: Wm. B. Eerdmans, Publishing Co. 1954. 206 pages. \$2.50.

This book contains a series of articles published in the Westminster Theological Journal. The ultra-conservative wing of the church has no more able exponent than Dr. Young, and this book is set for the defense of the conservative interpretation of Isaiah. It is strange that, in his preface, our author should, with all his scholarship, speak about the infallible Word without any clear differentiation between the Word which God speaks in history and through His prophets and the record of that which God has said. We should, of course, expect him to adopt the position he does, and

yet we find it difficult to understand how he can do it. Let us elaborate what we mean. In the first three chapters we have a scholarly survey of the study of Isaiah since Joseph Addison Alexander, in which all the convincing evidence for the thesis of two Isaiahs is set forth and the present critical position described. Yet Dr. Young turns his back on all the evidence and still supports the unity of the book. It is true that he endeavors to substantiate his position, but his arguments are far weaker than those he is countering.

There follow four chapters, two dealing with the Suffering Servant and two with the *'almah* prophecy. As elsewhere, Dr. Young has a position to defend, but we find ourselves much more in sympathy with him here than in the earlier chapters. He says that the Servant is "the Messiah, not the Messiah regarded as an isolated Person, but rather as the Head of His body, the church." The reviewer has increasingly felt that the Servant is Messianic representative and inaugurator of the New Israel. We must confess that our author's attempt to link up the evident Ahaz-reference of the *'almah* prophecy with its Messianic significance is somewhat stained, but we believe his emphasis to be essentially right.

The closing chapter contains a discussion of the use of the verb "to sprinkle" in Isaiah 52:15. This too is remarkable for its scholarly background, and argues solidly for the traditional interpretation in the light of the Messianic reference in the passage.

We commend this book. It is on the side of the angels, but we wish that Dr. Young could at times be more honest with himself over the evidence. He presents the facts, and we do not believe that his evangelical position would suffer or his faith be weakened if he accepted two Isaiahs. It would certainly not affect the argument of the rest of the book, and would not take away from the inspiration of the prophetic corpus.

E. C. Rust

Geschichte der Philosophie. Zweiter Band: Die Neuzeit. By Kurt Schilling. Munchen-Basel: Ernst Reinhardt Verlag, 1953. 688 pages. DM 30.75.

Professor Schilling of Munich University has given us a two-volume work on the History of Philosophy of incomparable depth and charm. Volume I dealt in five chapters with the origin and unfolding of Greek philosophy, the Age of the Transcendent God (Pagan and Christian), and the New World of the Germanic Middle Ages. Volume II treats of philosophic developments according to nations, the Italians, French, Germans, Anglo-Americans coming chiefly under review. The author writes clearly, and even win-

somely about the great problems that have engaged philosophers in the Western world. Schilling is convinced that the history of philosophy must explicate in a systematic and conceptually motivated answer the question as to what philosophy intrinsically is.

While philosophic systems differ widely and often tantalize the uninitiated layman, philosophy as such has universal significance, Philosophy is not merely theoretical explanation of the world, but also a scientific explanation of it; it also has practical aims, that of determining the goals and values of life and living. Ideally, philosophy by rethinking the crucial issues of existence in every age seeks new responses and responsibility in terms of inward freedom which can be translated into the art of living.

Greek thinking and the thinking of modern times (since the advent of Christianity) are contrasted in that the former involves an ontology of this visible nature that surrounds and sustains us. Modern philosophy, on the other hand, is the discovery of nature *within* and *outside* of man and the simultaneous tie-up of the soul of man to God who is otherworldly and supernatural. Schilling asserts that only man's relation to this God makes him truly free for an unadulterated interest in and study of nature as the work of God.

The learned author ranges over a wide territory, reveals accurate knowledge of the sources, synthesizes his insights in a novel fashion, is aware of the necessity as well as the peril of doubt, and at every step is mindful of the cultural, social and political as well as personal needs of a given epoch and their influence upon philosophic reflection. He writes with appreciation and acumen about Christian thinkers such as the early Alexandrian writers, Clement of Alexandria and Origen, sees the greatness of Augustine and Thomas Aquinas, and has a fine, though critical perspective on Luther and Calvin. The respective introductions to the several parts of this two-volume history of philosophy are most illuminating and informing.

Eduard Baumgarten deals with American philosophy in section V of the final chapter of the book under discussion. The philosophers treated are Jonathan Edwards, Benjamin Franklin, Emerson, William James, and John Dewey. The latter three receive by far the largest space. This is as it should be.

Among philosophers of religion Schilling discriminatingly discusses Pascal, Hamann, Herder, Jacobi, Schleiermacher, Baader, Kierkegaard, Vinet, Sabatier and Neo-Thomists and Catholic thinkers like Kleutgen, Baumker, Gutlerbet and Cathrein.

This work deserves a translation and the widest reading.

William A. Mueller

Christ the Conqueror. By Ragnar Leivestad. New York: The Macmillan Company, 1954. xii, 320 pages. \$5.00.

This book by a Scandinavian scholar is a valuable contribution to Biblical theology. It is based on Gustav Aulen's portrayal of the dramatic element of conflict in the interpretation of the of the atonement, and it attempts to give this a biblical basis. The ideas of conflict and victory are traced in all their forms through the New Testament, with an introductory discussion on the ideas of conflict and victory in Jewish eschatology. Our author's main contribution lies in the detailed exegesis with which the central section of the book is concerned. Here he deals with our Lord's own teaching, with Paul's understanding of the triumph over the cosmic powers, over sin and death, and the *descensus ad infernos* in 1 Peter and with the drama of revelation. Often there is fresh penetration and insight in this section, and we can be grateful for this attempt to bring together such a vast mass of New Testament material. In the resulting analysis, Leivestad finds several motifs behind the ideas of conflict and victory—dynamistic, moral, martyrological, forensic elements. He passes on to an able discussion of the dramatic-mythical interpretations of the death, resurrection and ascension of Christ, and has a section dealing with the strife of the church and its interrelation with the strife of Christ.

This is a book that ought to have been written. Many will wonder why it was not done earlier, but all will be grateful that this analysis has now been made. In days when the church and the faith are being challenged, it affords a valuable survey of how the New Testament church understood and met the antagonism of the world, the flesh and devil, and of how it interpreted the triumph of its Lord.

E. C. Rust

Dialogues of Alfred North Whitehead. As recorded by Lucien Price. Boston: Little, Brown and Company, 1954. 396 pages. \$5.00.

It is always intriguing to listen in to the conversations of great minds. Whitehead whose life spanned one of the most exciting eras in human history was a deep and germinal thinker. Mathematician, educator, philosopher—a citizen of two worlds—British and American, and a citizen of the world at large.

In a sense, Whitehead has about him a Platonian quality. Of the latter he once said: "Plato was at pains *never* to mean anything exactly. He gave every side of a question its due. I have often done the same, advancing some aspect which I thought deserved at-

tention, and then in some later work, presenting its opposite. In consequence I am accused of inconsistency and self-contradiction." (p. 306). Whitehead's thought is broad and deep, yet tinged with humor and humility. Beware of certitude, he counsels! Look how our science has changed in recent decades! Don't suppress the sense of wonder and novelty! Be open-minded and don't take yourself too seriously! Civilization? The most we can ask of it that it shall not crush every type of talent!

Einstein's complaint about the harassing of American scientists comes to mind. Authorship? If ten people read your book be content! Laughter? The irrational bursting in upon us to remind us of our frailty of interpreting our world. Deeply religious people love to hear a joke. Look out for those who don't! Studying languages in the original such as Greek and Latin? Most of the good can be had in translations! The backward looking traditionalism is a Renaissance product, it is not Greek. The Reformation and Paul come off badly in Whitehead. The apostle, he argues, distorted everything; he was the worst of Christ's interpreters. Amazing how blind thinkers really can be on some things!

William A. Mueller

The Old Testament in Modern Research. By Herbert F. Hahn. Philadelphia, Pennsylvania: Muhlenberg Press, 1954. xii, 267 pages. \$4.00.

This is a book for which every student of the Old Testament may well be grateful, for it covers the whole field of contemporary Old Testament study and performs a real service. Here in succinct form we have a survey of Biblical scholarship from the time of Wellhausen onwards. Particular attention is paid to work done in Germany and there are able sections devoted to the Scandinavian school. The author is both informed and able to communicate his findings.

The scheme on which the book is planned consists of a consideration of the development in Old Testament criticism, a discussion of the contribution of anthropology to Old Testament study, a chapter on the religio-historical school in relation to Old Testament study, an excellent treatment of form criticism in the Old Testament, a discussion of sociology with special reference to Old Testament study, an evaluation of the Old Testament archaeology, and a very able section on Old Testament theology. This is a good book, and one which ought to be on the shelves of all students of the Old Testament.

E. C. Rust

Basic Economic Problems. By John F. Sleeman. London: S.G.M. Press Ltd., 1953. 190 pages. 10 s 6 d net.

Lecturer in Social Economics, University of Glasgow, the author of this volume brings together "the economist's specialized understanding of the way in which the system actually works, and the theological understanding of the nature of the universe derived from the Faith." That is to say, he takes the scientific facts of economics and shows the bearing of Christianity upon economic systems. The need for an economic philosophy, free enterprise, and planning are treated in a scholarly and penetrating way. His is an avowedly Christian approach, proceeding upon the assumption that Christianity is concerned with the whole of life. This means that the Gospel speaks to economic systems. Thus a chapter is devoted to Christian economic responsibility. He notes that we have no blueprint for a "Christian" economic system and that we must not identify any existing or prospective economic organization with the Kingdom of God. Nevertheless, this should not deter Christians in their efforts to improve the economic situation and to act as responsible persons in terms of stewardship, vocation, fellowship, citizenship, thought and experiment. Only about three pages are devoted to the corporate witness of the church in the economic order.

Professor Sleeman concludes that Christians must take seriously their economic witness, since it is a part of the total witness of their lives; that the economic order is intended to be a sphere in which man is to glorify God and serve his fellowman. He has a realistic view of man and sin when he states that the economic order has been marred by sin and that man's self-expression has been perverted to become a means of selfish greed and exploitation. Moreover, we must take men as they are when considering the best ordering of society. This means that we need both free enterprise and planning. We need a blend of both.

Here is a Christian approach to economic problems which is thoroughly realistic as to the nature and structure of economic systems and as to the Christian's responsibility within these systems. It is a step in the right direction toward a Protestant economic ethic.

Henlee Barnette

An Elementary Ethics. By Alburey Castell. New York: Prentice-Hall, Inc., 1954. x, 257 pages. \$4.65.

This is a very clear and interesting introduction to some of the primary problems of ethics. Professor Castell, of the University of Oregon, is primarily concerned with the problems of man's ability to make judgments of right and wrong and of his volitional ability to execute them. The first three chapters are devoted to

the first problem and chapter four is concerned with the second. The fifth chapter is concerned with the social application of ethics, with particular relation to marriage.

After the introductory chapter, Mr. Castell discusses the ethical theories of Paley, Bentham, and Kant. The third chapter considers the alternatives to ethical theory of Nietzsche, Dewey, and Ayer. This reviewer would quarrel with the author of omitting the development of other theories, self-realization for example, but he admires the adequacy and clarity with which the theories chosen for discussion are developed.

The chapter concerned with the free will problem is the most admirable one of the book. If one grants the limitations which are imposed by the presuppositions, which presuppositions are commonly made by philosophers, the analysis is really brilliant. Dr. Castell assumes, without stating or arguing for his presupposition, that nature is mechanically ordered. Thus, he does not actually argue for free will, but only seeks to demonstrate that there is a radical dualism between the mechanical processes of nature and critical processes of the mind. The result is what should be called a formal freedom to choose between alternative judgments of right and wrong. A second unexamined presupposition is that will is subordinate to intellect, and that consequently if man can reason correctly he can will and do the good. A third presupposition is that man and nature are the only realities that need to be considered. These presuppositions preclude an adequate examination of the moral nature of men, and the Christian doctrine that man can think and act ethically only as he is directly related to the righteous God.

Guy H. Ranson

A World in Travail. By T. B. Maston. Nashville: Broadman Press, 1954. 139 pages. \$2.25.

The contents of this volume are the result of Professor Maston's lectures in his classes concerning social ethics at Southwestern Baptist Seminary, Fort Worth, Texas. Based upon solid sources and tested in the classroom, this book is an accurate analysis of the contemporary crisis in Western civilization. He has correctly diagnosed the world's sickness in terms of the dethronement of God, which has resulted in the disintegration of the integrating center of culture and the general secularization of all life and the loss of faith.

According to the author the cure for the crisis is in a return to God, a renewal of organized Christianity, and the intervention of God. The last chapter suggests several things which the individual can do toward the renewal of Western civilization.

It is gratifying to read a book of this quality and penetrating insight by Southern Baptists. Some will say that the "cure" is too superficial and that the last chapter tends to become homiletical. But it is a more realistic approach to the solution of the "crisis" than the critics have presented.

Henlee Barnette

Glimpses of a Sacred Land. By Carl F. H. Henry. Boston: W. A. Wilde Company, 1953. 240 pages. \$3.50.

Dean John Huffman of the Winona Lake School of Theology pioneered the "Flying Seminar," which was composed of the student body and a selected faculty, and whose purpose was to see and study sites of biblical interest in European and Near-Eastern countries, travelling by chartered aircraft. Dr. Carl F. H. Henry, Professor of Christian Philosophy at Fuller Theological Seminary, was the member of this faculty responsible for instruction in theology and philosophy. He wrote *Glimpses of a Sacred Land* as a "from-the-scene" travel-commentary of this tour.

The Seminar had a good itinerary. Dr. Henry has given a pertinent, and frequently, detailed, report of these important places. Furthermore, he has included much information of a contemporary nature which will be interesting to most readers.

However, the author did not limit himself to his title. He included chapters on the "non-sacred" lands of America and France, along with his other chapters on Italy, Egypt, Lebanon, Syria, Jordan, Israel and Greece. England did not receive a chapter, but was not omitted.

Dr. Henry has woven into his book an evaluation of the religious, social, economic and political conditions of the countries mentioned above. This evaluation, apparently being the major concern of the author, strongly reflects his theological viewpoint. For instance, liberal tendencies, as seen in some British and American Christian groups and in the YMCA of Jerusalem, Israel, are censured just as frankly as atheism in France or Romanism in Italy.

Morris Ashcraft

The Development of the Papacy. By H. Burn-Murdoch. London: Faber & Faber Limited, 1954. 432 pages. 42s.

This is a useful work tracing the history of the development of the papal idea and institution.

The Introduction deals with the doctrine of the papacy as currently defined. This is followed by a survey of the historical evi-

dence in the first two centuries (Part II); the next three centuries (Parts III-V); the developments East and West to the high middle ages (Parts VI and VII); the papacy after separation of the East, to the sixteenth century (Part VIII); and the whole is brought to conclusion with a study of the nineteenth century, in which the papal idea and practice were made dogma (Part IX).

The author summarizes the arguments and evidence *pro* and *con* at the ends of the various chapters or parts. The work has the merit of presenting the factual data in a fair manner. The author concludes that the history of the idea is an argument against its dogmatic formulation. It is a solid contribution especially to early church history.

The industrious student will find much to instruct him, and the convinced evangelical will find much to reassure him—while at the same time both can become more understanding, and therefore more charitable, toward those with whom we do radically differ on this point.

T. D. Price

The Origins and History of Consciousness. By Erich Neumann, translated by R.F.C. Hull. New York: Pantheon Books, Inc., 1954. 493 pages. \$5.00.

The disadvantage of pioneer work, says Carl G. Jung in his foreword of this book, is that the pioneer only knows afterwards what he should have known before. Thus Jung endorses this book as a fresh organization of the symbol forms from his own analytical psychology into a unified whole on a firm evolutionary basis. The author, a Jungian pupil and analyst, defines the purpose of his work as a serious attempt to "outline the archetypal stages in the development of consciousness." (p. xv). Materials from the art and literature of Polynesian, African, Latin American, Oriental, and ancient Grecian, Jewish, and Babylonian cultures furnish the primary data of the study.

Neumann feels that a series of archetypes is the main constituent of mythology and that these archetypes stand in an organic relation to one another. The developmental succession of these archetypes determines the growth of consciousness. Neumann is frank in his recognition that this thesis is an adaptation of the old "ontogenetic . . . recapitulation of phylogenetic development" made famous by Ernst Haeckel, the nineteenth-century German biologist. As such, it is open to the same criticisms. However, the focus of concern here is on the "transpersonal" rather than the personal aspects of consciousness.

The author assumes a familiarity with the technical nomenclature of the Jungian system since the book is not so much intended for the layman as for the serious student of psychology, mythology, and comparative religion.

Albert L. Meiburg

The Philosophy of the Old Testament. By Charles H. Patterson. New York: Ronald Press, 1953, pp. vii, 557. \$5.00.

The author of this book is Professor of Philosophy at the University of Nebraska, and he has undertaken the task of delineating the world-view of the Old Testament. Many would doubt whether the word "philosophy" can legitimately be applied here, for the Old Testament offers us a common faith rather than a logically developed scheme of reality. However the book is well conceived and has many points of merit. It shows a good acquaintance with current Old Testament scholarship, although it clings perhaps a little too much to source criticism and takes no account of the form-critical approach to the Pentateuch. This latter would give a better approach to the central world view of the Old Testament, if with Martin Noth, Gerhard Van Rad and G. E. Wright we see certain credal affirmations implicit in the early traditions.

The treatment of the prophets in this book is good, as also is that of the wise men. A pleasing feature, too, is the inclusion of a long discussion of the Apocrypha and pseudepigrapha. No student of the Old Testament will fail to profit by a perusal of this book, and it should provide a useful text book for courses in the canon of the Old Testament at our colleges. Its view is sane and balanced, it uses its material critically, and it paints an able picture of the religious and historical background within which the Hebrew faith was born and against which the message of the canonical prophets must be understood.

E. C. Rust

The Reformation in England, Vol. II: Religio Depopulata. By Philip Hughes. New York: The MacMillan Company, 1954. 366 pages. \$7.50.

This second volume of Philip Hughes' history of the English reformation begins with 1540 and the final years of the reign of Henry VIII, and covers the developments in the succeeding reigns of Edward (1547-1553) and Mary (1553-1558). A third volume is to follow which is to deal with the reign of Elizabeth (1558-1603).

The author writes from a wide knowledge of the sources, which he has effectively analyzed and related. He writes with the *impri-matur* of Roman Catholic authorities, and one can tell that such is the case when reading the book. At the same time, Hughes is as fair as his infallibly established presuppositions permit and the book is very useful. One can certainly be grateful that a choice of Christian alignment does not lie solely between either the establishment of Henry VIII or that of Mary the Catholic.

Macmillan has published the book in attractive format, and, with the author, has included thirty-one interesting plates (pictures, manuscript facsimiles, etc.). This is one of the important books on its subject.

T. D. Price

The Interpreter's Bible, Volume 2. Nashville: Abingdon-Cokesbury Press, 1953. 1176 pages. \$8.75.

Volume 2 of *The Interpreter's Bible* includes introductions to, exegeses and expositions by various Old Testament scholars of the books from Leviticus through II Samuel. It well deserves a place on the minister's shelf alongside the other eleven volumes of this set. Since it does not include such general articles as found in volumes one and seven, it may not seem to be of equal value with the others. However, it gives its owner a brief but adequate treatment of eight Old Testament books. Particularly, it is very acceptable in dealing with the Conquest, the Judges and the early Kingdom. Insofar as space permitted, the authors have utilized the information made available by archaeological investigations of recent years.

Morris Ashcraft

The Hour of Insight: A Sequel to Moments of Personal Discovery. By R. M. MacIver. New York: Harper & Brothers, 1954. 145 pages. \$2.00.

It is of interest to the minister that the search for meaning is being conducted on many levels and in many fields today. In this book twelve Americans, distinguished in diverse areas, set down their own experiences of personal discovery. As the title indicates, it is a companion to the previously published *Moments of Personal Discovery* (1952). Both volumes are members of the Religion and Civilization Series of the Institute for Religious and Social Studies of the Jewish Theological Seminary of America. Those who are acquainted with the valuable work of Professor MacIver in the

fields of political philosophy and sociology will appreciate his sensitive editorship of this work.

The confession "gimmick" is a sure-fire interest catcher, as the publishers of the pulp magazines know, but in this collection of "confessions" those who by calling are engaged in the development and nurture of the most ultimate forms of personal discovery will be edified as well as entertained.

The "thumb-nail sketch" of the contributors given in the back of the book shows that a historian, an anthropologist, an artist, a judge, a writer, a professor of English literature, and a professor of religion are among those who share something of their spiritual pilgrimages. This is the sort of book into which the preacher can "dip" for fresh biographical material. Not all of the discoveries are cast in traditional theological terms, to be sure. Nevertheless, many of them embody spiritually significant overtones. *Show Me Thy Glory* by Ursula M. Niebuhr, *Newness of Life* by H. N. Fairchild, *The Revelation of Human Love* by Simon Greenberg, and *I Enlist in the Cause of Justice* by Irving Ben Cooper represent the obvious religious content of these documents of the soul.

Albert L. Meiburg

God and Space-Time. By Alfred P. Stiernotte. New York: Philosophical Library, 1954. xxvii, 455 pages. \$3.00.

This Harvard thesis is a study of the thought of Samuel Alexander, the British philosopher. Unlike his contemporary, A. N. Whitehead, Alexander has not influenced American thought greatly, but he is similar in approach and has had a stimulating effect on British philosophical thinking. This analysis of his basic ideas is long over due, although it is not always as acute as we might hope.

The system of Alexander, as adumbrated in his Gifford Lectures, "Space, Time, and Deity," is carefully analyzed, and in successive chapters we are carried through the stages of emergent evolution from space-time to deity. Alexander's extraordinary and somewhat perverse idea of making deity an emergent rather than the creative power behind all emergents is ably dealt with, and his theory is compared and contrasted with those of Smuts, Whitehead and Wieman. The last chapter endeavors to assess what is left of Alexander's system. We found it somewhat pedestrian and lacking in philosophical insight. As an analysis of Alexander's system, this book is good; as a critique, it lacks sharpness and has little cutting edge.

E. C. Rust

Ancient Israel. By Harry M. Orlinsky. Ithaca: Cornell University Press, 1954. 193 pages. \$2.50.

Dr. Harry M. Orlinsky is Professor of Bible at the Hebrew Union College—Jewish Institute of Religion in New York City. His outstanding scholarship is clearly evident in his recent volume *Ancient Israel*. To him the "Bible" is the Old Testament only, and the Christian Faith, with its literature, does not come within the scope of the book which covers the period 2000-300 B. C.

Originally written as an essay of the series "The Development of Western Civilization," published by the Cornell University Press for use in college survey courses, *Ancient Israel* has been published separately also, because of its apparent value to Bible students. Written in a flowing, easy-to-read style, the book incorporates the conclusions of recent archaeological investigations and historical study. It follows, in general, the chronology of W. F. Albright and E. R. Thiele.

The student of Old Testament history will find this a very valuable summary of the period, although very general in its nature. The only real disappointment in the book is its brevity.

Morris Ashcraft

Organization and Pathology of Thought: Selected Sources. Translation and commentary by David Rapaport. (New York: Columbia University Press, 1951). \$10.00.

Ministers are not only required to think for themselves, but also to analyze the thinking of their people and systematize the thoughts they receive from teachers and authors.

In this continual process of thinking, few of us have opportunity to analyze the process itself. How do we think? As a partial answer to that question, Mr. Rapaport has translated psychiatric, psychoanalytic, and psychological research papers on aspects of the organization and pathology of thinking. These papers were not accessible to the English-speaking, professional public, and are particularly valuable because they record the original observations of such pioneers as Kurt Lewin, Jean Piaget, Wilhelm Stekel, and Sigmund Freud.

These papers not only present a thoughtful hypothesis about thinking, but also demonstrate clinical observation of thought at its best. Ministers and teachers who read them will be challenged to be as careful in their own evaluation of thinking. Perhaps some will catch a vision of recording their own findings on religious

thought, just as these authors have done on the thinking of amnesia victims and schizophrenics.

The technical language of this volume precludes its use by most ministers. It will be a valuable source book for pastors with special training in psychology and for any teachers of epistemology.

Samuel Southard

Basic Concepts in Christian Pedagogy. By Jan Waterlink. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1954. 140 pages. \$2.00.

The author is Professor of Education and Psychology, the Free University of Amsterdam, and the book consists of the Calvin Foundation Lectures. With clear discernment the author repudiates the humanistic and mechanistic philosophies which undertook to shape education until recently and proposes a philosophy of education which regards the learner "from a religious and ethical point of view." While there are scientific aspects of education, the vital process is to be conceived more as an art than as a science. The "foundations of Christian pedagogy" are concerned with both teacher and learner but they are even more concerned with God.

The author has little patience with the educational neutrality which would leave the child presumably free from religious influence. The key to the book is found in this definition of the aim of education: "The forming of man into an independent personality serving God according to his word, able and willing to employ all his God-given talents to the honor of God and for the well-being of his fellow-creatures, in every area of life in which man is placed by God." From this standpoint are then discussed such basic matters as authority, discipline, freedom, character formation, faith and nurture, the cultural heritage, the primacy of religious education in the total field of education. Here is a thoughtful book calling us back to educational fundamentals.

G. S. Dobbins

The Path of Prayer. An Anthology Compiled by Osborne T. Miller, New York: Harper and Brothers, 1954. 160 pages. \$2.00.

The distinctiveness of this collection of prayers is that the volume is so organized that the many selections fit together to form a progressive course in prayer. Rather than a miscellany of more or less unrelated prayers, selection has been made with a view to leading the reader step by step from the entrance to prayer, "pray with understanding," to reality in prayer, to discipline and perseverance in prayer, to exploration of the expanding universe of prayer, to victory in prayer, to the testing of prayer, to the final assent which leads to a life lived in the consciousness of the presence of God

according to which one fulfills the admonition of Paul to "pray without ceasing." The prayers cover a wide range and are taken from sources both ancient and contemporary. The reader will doubtless agree with Margaret T. Applegarth, who in the introduction says: "A thoughtful reading of this illuminating book of excerpts about prayer can convince anybody how naturally all sorts of souls commune with God—out of every century, every country, every creed."

G. S. Dobbins

Faith Active in Love. By George Wolfgang Forell. New York: The American Press, 1954. 198 pages. \$3.75.

This is an important contribution to both the understanding of Luther and the obligations of Christians in society. Dr. Forell, Associate Professor of Philosophy in Gustavus Adolphus College in Minnesota, maintains that Luther's social ethic is an integral part of his understanding of the Gospel. Therefore Luther, and consequently Protestantism, cannot be properly understood apart from attention to Luther's social ethics.

Forell is certainly making a valid and pertinent emphasis, and we must be careful to understand what it is. He is not in agreement with the notion that has become popular with some political thinkers that Luther was essentially a German nationalist who used religion to establish a new political order. Nor is he in basic disagreement with Roland H. Bainton (*Here I Stand*), who sees Luther primarily interested in personal salvation. Forell maintains that Luther's faith in the Christ Justifier necessarily involved him in social action. Genuine faith becomes active in love, he maintains, was Luther's view. He maintains, further, that this is the ethics of the Gospel which must become operative in us if we are to be Christians.

Guy H. Ranson

Guide to Christian Living. By Otto W. Heick. Philadelphia Muhlenberg Press, 1954. 222 pages. \$3.00.

Dr. Heick is professor of ethics at Waterloo College and at the Lutheran Seminary of Canada, both located in Waterloo, Ontario. In this volume he has presented the basic elements of an evangelical ethic. He confesses that in his study of ethics he has learned more from Luther and the Lutheran confessions than any other sources. It is a solid scholarly piece of work which should appeal both to college and seminary students. He begins by showing that Christian ethics is distinctive from philosophical ethics. In his discussion of sin, man and God, Dr. Heick lays down the theological bases of

Christian morality. An admirable feature of the book in his section on the Christian's personal life which is so often neglected in current literature on Christian ethics. The latter part of the book deals with the Christian in the world.

Henlee Barnette

Genius of Geneva. A Popular Account of the Life and Times of John Calvin. By L. Penning. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954. 392 pages. \$3.00.

A highly readable, albeit tendacious, account of the Genevan Reformer. The work, while resting on full acquaintance with the details of the story it tells, is an uncritical encomium to its great subject. Its author has little sympathy for those who differed from Calvin, and his work needs the correction of books penned by steadier hands. At the same time the more serious student—precisely the one for whom the book was not intended—will find much of value when it is critically asserted.

T. D. Price

Living for Christ: A Guide for the Newly Confirmed. By William A. Kramer, Saint Louis: Concordia Publishing House, 1953. 97 pages. \$1.00.

Intended as an aid to the pastor in conducting the "confirmation class," the materials with a bit of adaptation may be almost as useful to the pastor in his leadership of the "new members class." The little volume is beautifully bound and is written in delightful style. The materials may prove useful to the minister who on occasion preaches sermons to children.

G. S. Dobbins

Semantics and the Philosophy of Language. A Collection of Readings. Edited by Leonard Linsky. Urbana, Illinois: The University of Illinois Press, 1952. ix, 289 pp. \$3.50.

If one sits and listens carefully to the address of no more than a dozen religious speakers, he is struck by the need for a more careful teaching of language. Language as regards the choice and use of words should receive more consideration from every speaker, but language as regards its basic function of symbolizing thought and emotion, as begetting something that approximates the same kind and degree of thought and emotion in the hearer, ought to be a constant study of the most mature speaker. And books like this collection of thirteen essays and an introduction will certainly challenge the most able and mature scholar of language. The "communicative ability" of some of the essayists might be questioned, but the food for thought is there in each case. It is a refreshingly in-

tellectual exercise to read these classics in philosophic semantics and to try to relate to the whole field of meaning the various problems which the individual author's chose to give intensive consideration.

Charles A. McGlon

Class, Status and Power. Edited by Reinhard Bendix and Seymour Martin Lipset. Glenco, Illinois: The Free Press, 1953. 662 pages. \$7.50.

A reader in social stratification this volume is one of the most comprehensive ever devoted to this subject. Sixty-one experts and research teams have made available a vast wealth of materials concerned with social class. Part One deals with the theories of class structure while Part Two is devoted to the status in power relations in American society. Part Three is concerned with differential class behavior including an excellent chapter on religion and class structure by Dean Liston Pope of Yale Divinity School. Parts Four and Five are devoted to social mobility in the United States and comparative social structures respectively. Eight of the sixty chapters were especially prepared for this volume while the others are reprints from scholarly journals and books. Thus this book provides a library on social stratification. The reader has ready access to the research of the leading social scientists who come to grips with the growing problem of class consciousness and class structure.

Henlee Barnette

The Measurement of Hearing. By Ira J. Hirsch. New York: McGraw-Hill Book Company, Inc., 1952. ix, 364. \$3.75.

Written from the point of view of experimental psychology rather than from that of otology or audiology, Mr. Hirsch's book has the blessing of the Committee on Hearing which was established in 1946 by the Division of Medical Sciences of the National Research Council. Since the manuscript was written while the author was a research fellow at Psycho-Acoustic Laboratory at Harvard University, it is a highly technical study of hearing in relation to "various experimental disciplines." Written for the clinician primarily, the book has little value for the general speaker. However, chapter five, "The Intelligibility of Speech," would serve to put meat on the bone for the better-than-average reader who is seriously trying to learn something substantial about the relationship between speech and hearing.

Charles A. McGlon

Practical Business Speaking. By W. P. Sandford and W. H. Yeager. New York: McGraw-Hill Book Company, Inc. Third Edition, 1952. ix, 322 pp. \$4.50.

Out of a wealth of experience in academic life as well as business practice, the authors present a considerably expanded and improved edition of a reliable text that first appeared in 1929. In addition to the psychologically-based emphasis upon the sales-values in the composition and delivery of effective speeches, the book has most attractiveness for religious speakers in its detailed treatment of interviews, conferences, and discussions.

Charles A. McGlon

The Worldly Philosophers. The Lives, Times, and Ideas of the Great Economic Thinkers. By Robert L. Heilbroner. New York: Simon and Schuster, 1953. 342 pages. \$5.00.

This book provides a painless means for the average reader to gain an understanding of the economic systems which are competing for supremacy in the modern world. Mr. Heilbroner has both the technical knowledge (having been educated at Harvard and the New School of Social Research) and the ability to express himself in an engaging style (having written for good popular magazines for fifteen years) to write a popular but not superficial account of the views and social influence of such men, to name a few, as Adam Smith, Malthus, David Ricardo, Robert Owen, J. S. Mill, Karl Marx, Thorstein Veblin, and John Maynard Keynes.

Guy H. Ranson

Know Yourself. A Workbook for Those Who Stutter. By Brung Bryngelson, M. E. Chapman, and O. K. Hansen. Minneapolis: Burgess Publishing Company, 1952. 159 pp. \$2.00.

This is a very practical treatment of the social and psychological problems that usually beset people with a speech handicap—particularly stuttering. The approach is to help the people who consider themselves “different” to understand the “difference” is not necessarily a permanent condition. The main purpose of the authors is to help the handicapped individual develop an objective attitude toward himself as a means of improving his speech abilities.

Charles A. McGlon

Your Prayers and Mine. Compiled by Elizabeth Yates. Boston: Houghton Mifflin Company, 1954. 64 pages. Price \$2.00.

One who is looking for a lovely gift volume will find it in this collection of prayers. The printing is in two colors with illuminated initials and decorations. The brief prayers range from the Bible through the third century to the present. Selection has been made with rare insight.

G. S. Dobbins

Give Them a Chance to Talk. By Berneice R. Rutherford. Minneapolis, Minnesota: Burgess Publishing Company. Revised Edition, 1950. x, 129 pp. \$2.75.

For parents and teachers of the physically handicapped, almost always there is also the distressing question of what to do about the accompanying speech problems. For the particular situations associated with cerebral palsy (much more prevalent than the uninformed usually presume), Mrs. Rutherford's brief handbook is fruited with common sense observations, suggestions, and tested procedures. It would be a most timely gift to an adult worker with c. p. children who are usually brilliant, patient, and so appreciative of assistance.

Charles A. McGlon

A Television Policy for Education. Edited by Carroll V. Newsom. Washington: American Council on Education, 1952. xx, 266 pp. \$3.50.

Another noteworthy volume whose purpose is to inform the public of the experiments and the progress being made in educational television is this compilation of proceedings of the Television Programs Institute held at Pennsylvania State College under the auspices of the American Council on Education. The consensus of the participants seemed to be that the opportunities to "teach by sight" are not even sensed by many people, but are nevertheless so great that leaders with vision must stretch themselves to act now to take advantage of one of the most powerful teaching media ever to be invented. As this reviewer read the chapters bearing out the consensus, he kept wishing that every evangelical Christian were read them also and constantly asking himself what application to the religious field can and must be made. There's a sleeping giant in the land, and someone needs to bestir him!

Charles A. McGlon

Radio and Television Workshop Manual. By Sidney A. Dimond and Donald M. Andersson. New York: Prentice-Hall, Inc., 1952. 301 pp. \$4.50.

"Writing maketh an exact man," we are told. A careful study of certain materials on the writing of dramatically effective radio and television scripts ought to make the conscientious speaker more exact and more productive. A case in point is the discussion of writing techniques, along with tested examples of full-length scripts, in this Manual. Just to see, from the illustrations, what takes place in the transference of a narrative, first, to radio form and then to television form ought to help at least one speaker make his address more vivid and persuasive than it was before.

Charles A. McGlon

Radio and Television Communication. By Charles F. Lindsley. New York: McGraw-Hill Book Company, Inc., 1952. xii, 492 pp. \$5.50.

This book was written especially for "those who may have occasional need to use radio [and television] in business, professional, or educational relations." It seems stronger in the treatment of radio than of television. For the busy counsellor who has a young person or two in his congregation bent on entering radio or television as a career, this volume is "a natural."

Charles A. McGlon

Television and Radio in American Life. Edited by Herbert L. Marx, Jr. New York: The H. W. Wilson Company, 1953. 198 pp. \$1.75.

Those of us who are concerned about the effects of mass communication upon all phases of American life are constantly on the lookout for reliable information from authorities in the field. In this recent volume that is a part of *The Reference Shelf*, we have facts and opinions regarding radio and television that are interesting, to say the least. Perhaps of more lasting worth, however, are the articles in which outstanding people try to interpret the significance of such controversial topics as "Television and Hollywood," "Television and Sports," and "Television and Public Life." Perhaps a reading of such chapters will inspire someone to instigate meaningful research regarding "Television and Religion."

Charles A. McGlon

A Guide to Effective Public Speaking. By Lawrence H. Mouat. Boston: D. C. Heath and Company, 1953. viii, 262 pp. \$2.75.

Sensing a grave distinction between *the structure of one's thinking* and *the sequence of one's speaking*, the author here offers a novel solution to most of the "vexatious problem" of outlining. Though many specialists will not agree that two outlines are necessary for any well-ordered speech because the classicists distinguished between invention and disposition (or arrangement) in speaking, they will concede him a point that speech composition and delivery requires a plan. Nevertheless, the real value of Dr. Moreat's book lies in Part III, Speech Criticism: Principles of Criticism, and Application of Principles. What a study and application of this part would cause some listeners to do to associational and convention sermons. And what its message could lead a congregation to do to *the speech of a sermon*—if not more!

Charles A. McGlon

BOOKS RECEIVED

Amazing Grace. By L. E. Barton. Boston: The Christopher Publishing House, 1954. 213 pages. \$2.75.

Uniform Lesson Commentary 1955. Edited by William M. Horn. Philadelphia: Muhlenberg Press, 1954. 320 pages. \$2.75.

J. Gresham Machen. A biographical memoir. By Ned B. Stonehouse. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 520 pages. \$5.95.

The Story of The Manger. By William Allen Knight. Boston: W. A. Wilde Co., 1954. 53 pages. \$1.00.

The Douglass Sunday School Lessons 1955. By Earl L. Douglass. New York: The Macmillan Co., 1954. 475 pages. \$2.95.

Making Sense Out of Life. By Charles Duell Kean. Philadelphia: Westminster Press, 1954. 156 pages. \$2.50.

The Golden Censer. By Henry Harbaugh. Philadelphia: The Christian Education Press, 1954. 203 pages. \$1.75.

What Are You Worth? A book on Christian Stewardship. By G. Curtis Jones. St. Louis: The Bethany Press, 1954. 159 pages. No price given.

What Rome Teaches. By Edward J. Tanis. Grand Rapids: Baker Book House, 1954. 56 pages. 60 cents.

Stolen Legacy. By George G. M. Jones. New York: Philosophical Library, 1954. 190 pages. \$3.75.

The Foreigner. By Gladys Malvern. New York: Longmans, Green & Co., 1954. 214 pages. \$2.75.

God's Remedy. Expository Messages on Romans 3:21-4:25. By Donald Grey Barnhouse. Wheaton: Van Kampen Press, 1954. 387 pages. \$4.00.

The Unfaithful. By Ewald Mand. Philadelphia: Muhlenberg Press, 1954. 292 pages. \$3.75.

Adventures in Tranquillity. By A. and E. Matson. New York: Philosophical Library, 1954. 119 pages. \$2.75.

Upper Room On Main Street. A volume of sermons. By Harold B. Walker. New York: Harper and Brothers, 1954. 191 pages. \$2.50.

Tiny Words About The Beginning. By Ruth L. McNaughton. Wheaton: Van Kampen Press, 1954.

The Baptizing Work of the Holy Spirit. By Merrill F. Unger. Wheaton: Van Kampen Press, 1953. 147 pages. \$2.00.

52 Sermons. By Horatius Bonar. Grand Rapids: Baker Book House, 1954. 464 pages. \$3.40.

Handbook in the History of Philosophy. College Outline Series. By Albert E. Avery. New York: Barnes and Noble, Inc., 1954. 320 pages. \$1.50.

The Orbits of Life. By Jack Finegan. St. Louis: The Bethany Press, 1954. 160 pages. \$2.50.

Letters To My Daughter. Dagobert D. Runes. New York: Philosophical Library, 1954. 131 pages. \$2.50.

The God In You. Foreword by Reinhold Niebuhr. By Kermit Eby. Chicago: University of Chicago Press, 1954. 162 pages. \$2.00.

Who Shall Be God? A selection of sermons. By Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1954. 183 pages. \$2.50.

Powder and Hides. By Val Gendron. New York: Longmans, Green and Co., 1954. 230 pages. \$3.00.

The New Testament. A new translation in plain English for children. By Charles Kingsley Williams. London: Longmans, Green and Co., 1952. \$2.25.

Dig or Die Brother Hyde. The autobiography of a pioneer preacher. By William J. Hyde, New York: Harper and Brothers, 1954. 253 pages. \$3.00.

Poison Peddling on American Boulevards. By Bernard Brunsting. Wheaton: Van Kampen Press, 1953. 30 pages. 35 cents.

The Unwanted Legacy. By Carrie Myers Gruhn. Wheaton: Van Kampen Press. 1953. 191 pages. \$2.00.

Meditations of The Heart. By Howard Thurman. New York: Harper and Brothers, 1953. 216 pages. \$2.75.

Blue Cow at Sugar Creek. Paul Hutchens. Wheaton: Van Kampen Press, 1953, 90 pages. \$1.00.

The House on Parnassus. By Elsie Fraser. Wheaton: Van Kampen Press, 1953. 94 pages. \$1.50.

Lenten Sermon Outlines. By R. E. Golladay. Minneapolis: Augsburg Publishing House, 1954. 510 pages. \$4.75.

Symbols of The Church. Edited by Carroll E. Whittemore. Boston: Whittemore Associates, Inc., 1953. 14 pages. 50 cents each. \$4.00. per dozen.

The New Bible Commentary. Edited by Francis Davidson. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953. 1199 pages. \$7.95.

The Broadening Church. A study of theological issues in the Presbyterian Church since 1869. By Lefferts A. Loetscher. Philadelphia: University of Pennsylvania Press, 1954. 195 pages. \$4.75.

A Reader's Notebook. Compiled by Gerald Kennedy. New York: Harper and Brothers, 1953. 340 pages. \$3.95.

Birth Marks of The Born-Again. By Harry McCormick Lintz. Wheaton: Van Kampen Press, 1953. 125 pages. \$1.00.

Speak Correctly. A Handbook for Teacher-Candidates and Others Seeking Speech Improvement. By Lillian Haut. New York: Speech Handbooks, 1951. 56 pp. \$1.50.

Speech. A Handbook of Voice Training, Diction, and Public Speaking in the College Outline Series. By Dorothy Mulgrave. New York: Barnes and Noble, Inc., 1953. xvii, 270 pp. \$1.50.

Representative American Speeches: 1952-1953. Edited (and with introduction) by A. Craig Baird. New York: The H. W. Wilson Company, 1953. 199 pp. \$1.75.

Voice and Diction Handbook. By Louis Levy, et. al. New York: Prentice-Hall, Inc., 1953. vi, 112 pp. \$1.50.

Preaching in a Scientific Age. By A. C. Craig. New York: Scribner's, 1954. 199 pages. \$2.50.

Who Speaks for God? By Gerald Kennedy. New York: Abingdon Press, 1954. 139 pages. \$2.50.

Go Preach. Edited by Theodore O. Wedel and George W. R. MacCray. New York: Seabury Press, 1954. 242 pages. \$3.50.

Books Reviewed In This Issue

AUTHOR	TITLE	PAGE
Bainton, Roland H.:	Hunted Heretic: The Life and Death of Michael Servetus	98
Bendix and Lipset:	Class, Status and Power	130
Bertocci, Peter A.:	Introduction to the Philosophy of Religion	111
Bruce, F. F.:	The Book of Acts, The New International Commentary	96
Bryngelson, Chapman, and Hansen:	Know Yourself	131
Burn-Murdock, H.:	The Development of the Papacy	121
Castell, Alburey:	An Elementary Ethics	119
Dancy, J. C.:	I Maccabees: A Commentary	109
Dickie, E. P.:	God Is Light	107
Dillenberger, John:	God Hidden and Revealed	91
Dimond and Andersson:	Radio and Television Workshop Manual	132
Forell, George W.:	Faith Active in Love	128
Gollwitzer, Helmut:	Die Christliche Gemeinde in der Politischen Welt	114
Hahn, Herbert F.:	The Old Testament in Modern Research	118
Hardy, Edward Rochie:	The Library of Christian Classics, Volume III: Christology of the Later Fathers. Volume XXII: Calvin: Theological Treatises	88
Heick, Otto W.:	Guide to Christian Living	128
Heilbroner, Robert L.:	The Worldly Philosophers	131
Henry, Carl F. H.:	Glimpses of a Sacred Land	121
Hirsch, Ira J.:	The Measurement of Hearing	130
Hughes, Philip:	The Reformation in England, Vol. II. Religio Depopulata	123
Interpreter's Bible—	Volume 2	124
Jay, Eric George:	Origen's Treatise on Prayer	99
Kramer, William A.:	Living for Christ	129
Lamott, Willis Church:	Revolution in Missions	103
Leivestad, Ragnar:	Christ the Conqueror	117
Lindsey, Charles F.:	Radio and Television Communication	133
Linsky, Leonard:	Semantics and the Philosophy of Language	129
MacIver, R. M.:	The Hour of Insight: A Sequel to Moments of Personal Discovery	124
Marx, Herbert L., Jr.:	Television and Radio in American Life	133
Maston, T. B.:	A World in Travail	120
Mayer, F. E.:	The Religious Bodies of America	89
Miller, Osborne T.:	The Path of Prayer	127
Mouat, Lawrence H.:	A Guide to Effective Public Speaking	133
Neumann, Erich (Trans. by Hull):	The Origin and History of Consciousness	122
Newsom, Carroll V.:	A Television Policy for Education	132
Newbigin, Lesslie:	The Household of God	101
Orlinsky, Harry M.:	Ancient Israel	126
Outerbridge, Leonard M.:	The Lost Churches of China	100
Patterson, Charles H.:	The Philosophy of the Old Testament	123
Penning, L.:	Genius of Geneva. A Popular Account of the Life and Times of John Calvin	129
Price, Lucien:	Dialogues of Alfred North Whitehead	117

AUTHOR	TITLE	PAGE
Rapaport, David:	Organization and Pathology of Thought: Selected Sources	126
Rouse and Neill:	A History of the Ecumenical Movement, 1517-1948.....	104
Rowley, H. H.:	The Unity of the Bible	85
Rupp, Gordon:	The Righteousness of God: Luther Studies	97
Rutherford, Berneice R.:	Give Them a Chance to Talk.....	132
Selfert, Harvey:	The Church in Community Action	113
Sandford and Yeager:	Practical Business Speaking	131
Schilling, Kurt:	Geschichte der Philosophie. Zweiter Band: Die Neuzeit	115
Singh, Khushwant:	The Sikhs	106
Sleeman, J. F.:	Basic Economic Problems	119
Soltau, T. Stanley:	Missions at the Crossroads.....	105
Stallknecht and Brumbaugh:	The Compass of Philosophy	112
Stiernotte, Alfred P.:	God and Space-Time	125
Wallace, Ronald S.:	Calvin's Doctrine of the Word and The Sacrament... ..	109
Waterlink, Jan:	Basic Concepts in Christian Pedagogy	127
Weatherspoon, J. B.	Sent Forth to Preach.....	84
Wenger, John C.:	Introduction to Theology	94
Yates, Elizabeth:	Your Prayers and Mine	131
Young, Edward J.:	Studies in Isaiah	114
Young, Richard K.:	The Pastor's Hospital Ministry.....	92

